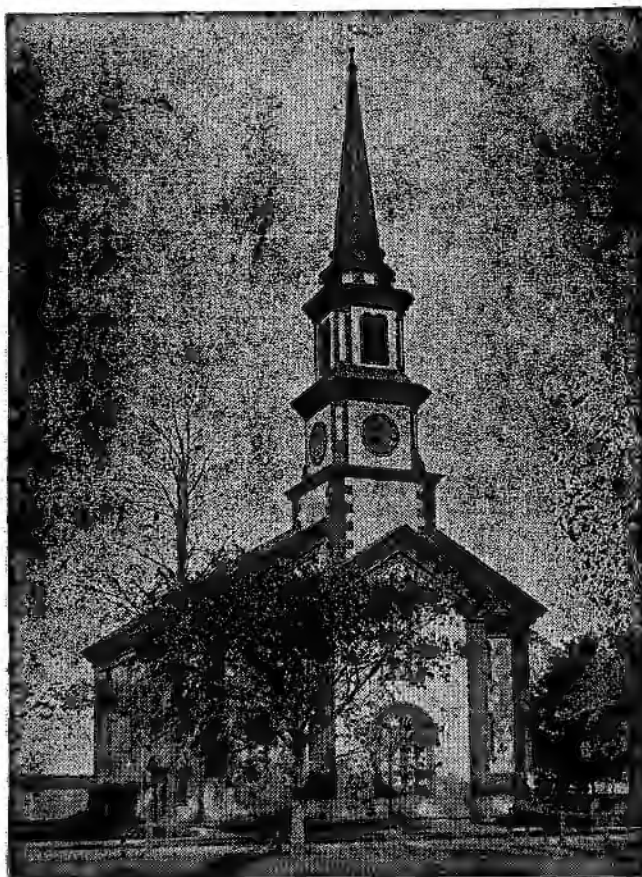


1708

1908

## Two Hundredth Anniversary,



**First Congregational Church,  
Falmouth, Massachusetts.**

**October 11, 12 and 13, 1908.**

# Officers of the Church, 1908.

*Pastor*—Rev. Frank W. Hazen.

*Deacons*—Seba A. Holton, Obed F. Hitch, William C. Davis.

*Clerk*—Seba A. Holton.

*Treasurer*—Obed F. Hitch.

*Prudential Committee of Society*—

George W. Jones, William C. Davis, Henry H. Gifford.

*Clerk and Treasurer of Society*—Augustus Lawrence.

*Superintendent of Sunday School*—Theodore M. Davis.

*President of Women's Union*—Mrs. Charles E. Delano.

*Chorister*—George W. Jones. ✓

*Organist*—Mrs. G. W. Jones. ✓

## *Choir:*

### SOPRANOS.

Mrs. T. L. Swift  
Mrs. F. E. Wallace  
Mrs. A. C. Davis  
Jennie L. Mason ✓

### TENORS.

W. C. Davis ✓  
H. W. Hall ✓  
L. C. Wilbur

### ALTOS.

Mrs. F. H. Clark  
Mrs. F. W. Hazen  
Sadie Robbins

### BASS.

G. W. Jones ✓

## *Chorus:*

### SOPRANOS.

Alfreda F. Cahoon  
Cora Chase  
Esther M. Crocker  
Mrs. W. C. Davis  
Bertha L. Dunham  
Florence E. Eldred  
Carrie Fish

Helen F. Fish  
Miriam C. Howland  
Ethel Johnson  
Helen Lawrence  
Rose C. Lawrence  
Frances M. Nickerson  
Florence Robbins

### ALTOS.

Ruth Donaldson  
Rebecca Ellis  
Albinia D. Fish  
Marian Gifford

Mrs. A. F. Kelley  
Evangeline B. Lawrence  
Elvira L. Perry  
Celia S. Robbins

TENOR—R. H. Maynard.

BASS—A. F. Kelley

# PROGRAM.

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## SUNDAY MORNING.

11.00 O'Clock.

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PRELUDE (Violin and Organ)—Aria, Tenaglia  
DOXOLOGY.

INVOCATION and the Lord's Prayer.

ANTHEM—Sanctus (St. Cecilia), Gounod

RESPONSIVE READING—Selection 2, page 4.

GLORIA.

SCRIPTURE LESSON—Deut. 6:1-15.

REV. J. H. QUINT.

ANTHEM—Te Deum, Webb

PRAYER, Led by REV. CHARLES S. BROOKS

SOLO—One Sweetly Solemn Thought, Ambrose  
R. H. MAYNARD.

NOTICES.

OFFERTORY (Violin and Organ)—Berceuse, Godard  
(Presentation of offering and prayer.)

HYMN—Holy, holy, holy, Lord God Almighty, No. 96.

ANNIVERSARY SERMON by the Pastor. Deut. 32:7

PRAYER.

ANNIVERSARY HYMN, Tune, ALL SAINTS NEW

BENEDICTION.

POSTLUDE—Allegro Moderato, Volckmar

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MR. HARRY SILBERMAN, Violinist.

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SUNDAY SCHOOL ANNIVERSARY and  
RALLY-DAY SERVICE at 12.15 p. m.

## SUNDAY EVENING.

7.00 O'Clock.

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PRELUDE—Adagio, Rode  
Andante Religioso, Thomé  
(Violin and Organ.)

ANTHEM—O Give Thanks Unto the Lord, Smart

SCRIPTURE LESSON—Isaiah 35.

ANTHEM—Holy Art Thou, ("Largo,") Handel

PRAYER, Led by the Pastor

RESPONSE—How Long Wilt Thou Forget Me? Pflueger  
Contralto Solo and Chorus.

PAPER—Ye Olde Tyme Church Musick,  
Written by REV. C. H. WASHBURN.

TWO SONGS OF YE OLDEN TIME—

Hail Happy Day, (Harp of Judah.)

Wake the Song of Jubilee, (Sabbath Harmony.)

SOLO—Be thou faithful unto death, Mendelssohn  
R. H. MAYNARD.

ANTHEM—My Faith Looks Up to Thee, Schneck  
(Violin Obligato.)

ADDRESS—What the Church Stands For.  
REV. CHARLES S. BROOKS.

ANTHEM—The Day is Past and Over, Marks

HYMN—The Church's One Foundation. No. 771.  
(Tune, Aurelia, page 178.)

BENEDICTION.

POSTLUDE—In E flat, Abernethy

## MONDAY EVENING.

6.00 to 7.00. RECEPTION and SOCIAL HOUR.

7.00. BANQUET, served by the Woman's Union, for members of the church, adult members of the society and congregation, and invited guests. The post prandial exercises were as follows, Dea. S. A. Holton, toastmaster:

Our Mother Church,

REV. S. B. ANDREWS, West Barnstable

Religious Liberty,

REV. ELAM HENDERSON

Our Daughter Churches—

Methodist Episcopal, 1809,

REV. J. R. MAGEE

Hatchville, 1821,

DEA. W. W. ELDREDGE

North Falmouth, 1833, and Waquoit, 1849 (granddaughter), unrepresented.

Woods Hole, 1880,

DEA. J. W. BOWLES

St. Barnabas', Episcopal, 1888,

REV. H. H. SMYTHE

The Ministry,

REV. F. W. HAZEN

Our Former Pastors, represented by DANIEL P. KIMBALL, (by letter) WHEELLOCK T. CRAIG, MRS. C. H. WASHBURN, and REV. J. H. QUINT.

The Pulpit Supplies,

REV. C. S. BROOKS

The Men of the Sea,

MISS ANTOINETTE P. JONES

The Sunday School,

MR. S. D. ROBINSON (oldest living superintendent)

The Women of the Church,

MRS. C. S. DELANO

The Society,

DEA. W. C. DAVIS

The Choir,

MR. G. W. JONES

Our Wanderers,

MR. JOHN D. ROBINSON, Taunton

The Pew,

MR. R. L. WIGGIN

## TUESDAY MORNING.

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FAMILY REUNIONS and (10.30 to 12) visit to the rooms  
of the Falmouth Historical Society in the Library.

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## TUESDAY AFTERNOON.

2.00 O'Clock.

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ORGAN—Andantino,  
March Triomphale,

Lemare  
Callaerts

DOXOLOGY.

HYMN—Lord of all Being. No. 191.

PRAYER,

Led by REV. J. R. MAGEE

RESPONSE (Duet)—

How Sweet the Name of Jesus Sounds,

Brown

MRS. T. L. SWIFT, MRS. F. W. HAZEN.

PAPER—The Women of the Church and Their Work,

MISS CELIA L. ROGERS.

ANTHEM—Ye Shall Dwell in the Land,

Stainer

Ye shall dwell in the land that I gave to  
your fathers; and ye shall be my people, and I  
will be your God. I will multiply the fruit of  
the tree, and the increase of the field. And  
the desolate land shall be tilled, whereas it lay  
desolate in the sight of all that passed by.  
And they shall say, This land that was deso-  
late is become like the garden of Eden.

HISTORICAL ADDRESS,

REV. CHARLES H. WASHBURN.

HYMN—O God, Beneath Thy Guiding Hand. No. 1060.

BENEDICTION.

POSTLUDE—Grand Chorus,

Dubois

## TUESDAY EVENING.

7.30 O'Clock.

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PRELUDE—Melody in D flat } Faulkes  
Pastorale }

ANTHEM—O Come, Let Us Sing, Porter

SCRIPTURE—Isaiah 51, REV. H. H. SMYTHE

PRAYER. Led by REV. C. H. WASHBURN

RESPONSE—Seek Ye the Lord, Roberts

TWO CENTURIES—A Poem,  
EDITH AUSTIN HOLTON.

ANTHEM—Sometimes a Light Surprises, Griggs

ADDRESS—Present Conditions and the Future Outlook,  
REV. JOHN H. QUINT.

HYMN—I Love Thy Kingdom Lord. No. 35.

SERMON,  
REV. EDGAR T. PITTS.

PRAYER.

ANNIVERSARY HYMN, Tune, All Saints New

BENEDICTION.

POSTLUDE—Festival March, Read

## PASTORS OF TOWN AND CHURCH.

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SAMUEL SHIVERICK,	1700(?)—1702
JOSEPH METCALF,	1707—1723
JOSIAH MARSHALL,	1724—1730
SAMUEL PALMER,	1731—1775
ZEBULON BUTLER,	1775—1778
ISAIAH MANN,	1780—1789
HENRY LINCOLN,	1790—1823
BENJAMIN WOODBURY,	1824—1833
JOSIAH BENT,	1834—1837
HENRY B. HOOKER,	1837—1858
WILLIAM BATES,	1858—1859
JAMES P. KIMBALL,	1860—1870
HENRY K. CRAIG,	1871—1888
CHARLES H. WASHBURN,	1890—1898
EDGAR T. PITTS,	1898—1900
JOHN H. QUINT,	1900—1906
FRANK W. HAZEN,	1906—

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In the following pages are published the papers presented according to the program. The Hymn, Poem and Historical Address are printed as originally prepared. If omissions are noted in the other papers, they are to be ascribed to the limitations imposed by the size of a book which could be published at a popular price. Other matter is necessarily omitted which could appropriately have been included—the names of the guests, a report of the eighty-fourth annual celebration of the Sunday School Anniversary, the cheering words at the banquet, interesting letters, etc. The names of all the living ex-pastors were on the program, and it was occasion of deep regret that Mr. Pitts was finally unable to be present.



## ANNIVERSARY HYMN.

### Our Church.

Our fathers, in the years grown dim,  
Reared slowly, wall by wall,  
A holy dwelling-place for Him  
That filleth all in all.  
They wrought His house of faith and prayer,  
The rainbow round the Throne,  
A precious temple builded fair  
On Christ the Corner-stone.

The Angel of the Golden Reed  
Hath found the measure strait;  
He hears the Great Foundation plead  
For ampler wall and gate.  
The living pillars of the Truth  
Grow on from morn to morn,  
And still the heresy of youth  
Is age's creed outworn.

But steadfast is their inner shrine  
Wrought of the heart's fine gold,  
Its hunger and its thirst divine,  
With jewels manifold,  
Red sard of pain, hope's emerald gleam,  
White peace, no glory missed  
Of righteous life and saintly dream,  
Jasper to amethyst.

Spirit of Truth, forbid that we  
Who now God's temple are  
And keep the faith with minds more free,  
Our fathers' fabric mar.  
Better than thoughts the stars that search  
Is self still sacrificed,  
For only Love can build the church  
Whose corner-stone is Christ.

KATHARINE LEE BATES.

## Two Centuries.

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Two centuries' winter storms have lashed  
    The changing sands of Falmouth's shore,  
Deep-voiced, the winds, swift-wingéd, wild,  
    Have echoed there the ocean's roar.  
But though the north-east gale unleashed,  
    Rage-blind with power, relentless beat,  
The sturdy light-house sheds its beam  
    On waves churned white beneath the sleet.

And still when cold and fear are past,  
    And fields are sweet with spring-time showers,  
Mystic, the gray age-silent hills  
    Breathe out their souls in fair mayflowers.  
And where the tawny saltmarsh lies  
    Beyond the sand dunes' farthest reach,  
The undulous grass grown russet green,  
    Skirts the white crescent of the beach.

Above the tall elms' green-plumed tops,  
    Etched against low-hung, gray-hued skies,  
Straight as the heaven-kissing pine,  
    The home-bound mariner descries  
The goodly spire of the old first church,  
    Reverend, serene, with old-time grace,  
Symbol and sign of an inner life  
    Deep-sealed by time's slow carven trace.

Out of that church in days long gone  
    Went a stalwart, true-eyed sturdy band,  
Sons of the mist and the flying foam,  
    The blood and brawn of a Pilgrim land;  
Down to the sea where the tall masts rose,  
    Where the green-mossed black hulls rose and fell,  
And the cables strained at the call of the tide,  
    For they knew and heeded its summons well.

The farewell stung in the bearded throats,  
As their wave-spurred mersteed tossed the foam,  
But they fixed their eyes on the fading spire,  
And thought of the cheering welcome home  
When the long voyage once again should end,  
For they knew, in the good, time honored way,  
Their townsmen knelt in the ancient church,  
And prayed, "God haste the returning day."

They heard the voice of the well known bell,  
Borne on the salt wind, strong and free,  
"Well, guard well, O sister bell,  
My loyal sons upon the sea."  
And clearer, sweeter, mellower yet,  
Where the white-capped surge is deep and slow,  
Came the answering call from the buoy float,  
"Still, still, trust still, I know."

Such were the men of the long ago,  
Who after storm, at anchor ride,  
Safe moored by the bourn of setting sun,  
On the sky-deep sea that knows no tide.  
Whose sons though now upon the deep,  
They sail no more as their fathers sailed,  
Still keep the faith that their fathers held  
Where the light of the old shrine never failed.

And constant still, in their fathers' church,  
Say as they bow on bended knee,  
"O Pilot of our souls, guard well  
All those who drift upon the sea."  
A reverent hush, then zephyr borne,  
A message fair as the after glow,  
Like the voiceless song of the evening star,  
"Still, still, trust still, I know."

EDITH AUSTIN HOLTON.

## Historical Address Covering the 200 Years' History of the First Congregational Church in Falmouth, Mass.

BY REV. CHARLES H. WASHBURN, DORCHESTER, MASS.

"There is joy in the Temple olden,  
Meeting and greeting of friends;  
And there's joy in the City golden,  
Where every sad parting ends."

—[MRS. FRANCES E. SWIFT, 1891.]

Ecclesiastical history in Falmouth divides itself naturally into four periods.

I. The **INTRODUCTORY PERIOD** covers the time from 1681, when the original settlers of Falmouth made provision for public preaching, until the coming of Rev. Joseph Metcalf in 1707.

II. The **Second Period** is what may be called the **ANCIENT PERIOD** in the history of the First Congregational Church. It includes the events occurring from Mr. Metcalf's settlement to the coming of Rev. Henry Lincoln in 1790 (1707-1790).

III. The **Third Period** marks the time from Rev. Henry Lincoln in 1790 to the coming of Rev. Henry B. Hooker D. D. in 1839. We shall speak of it as the **INTERMEDIATE PERIOD**.

IV. The **Fourth and Last Period** is what may be styled the **RECENT PERIOD**, including as it does those events which are recalled by many still living. It deals with the years from 1839 to the present—1908.

### INTRODUCTORY PERIOD (1681-1707).

Rev. John Lothrop with a majority of the Scituate Church settled in Barnstable in 1639. The old mother church in Barnstable was made up of men who had come to New England to escape the civil and ecclesiastical oppression of their English homes; and who transmitted to her and her children some of that independence

which was shown by Lothrop's removal from Scituate to Barnstable, and later by the removal of Isaac Robinson from Barnstable to Falmouth. Isaac Robinson (son of the noted Leyden minister, John Robinson) was dismissed from all civil employment because he did not hide his sympathy for the Quakers. Stricken from the list of "freemen," he, with 14 others, removed from Barnstable to Falmouth.

As early as June 7, 1659, five persons were given permit to buy land of the Indians in this township; but not until 1660, under the protection of the court, did the early settlers of Falmouth set out for their new home. Coming up the Sound, Robinson and his company were evidently headed for Martha's Vineyard, for his Church Letter of Recommendation was addressed to the Martha's Vineyard Church. Attracted (as thousands have been since those days) by the beauty and fertility of the Falmouth shore, they landed and concluded to remain.

The old colony laws required that no settlement be made remote from a place of worship unless the settlers be strong enough to support a minister of the Gospel.

The court enacted, March 1663, "that it be commanded to the settlers of Saconesset to apply themselves in some effectual way for the increase of their numbers that they may carry on things to their better satisfaction both in civil and religious respects, especially that they endeavor to procure an able, godly man for the dispensing of God's word among them; and for their quickening and encouragement the Court doth order that all lands within the place (though not inhabited) shall be liable to be rated in some measure of proportion for the defraying of such charges as shall necessarily arise concerning the premises." Because of the weakness of the settlement of Saconesset the court further ordered that "Saconesset shall for the present belong to Barnstable." There were no taxes for ministers' salaries until Quakerism demanded a change in the method of teaching God's word.

The first law bearing upon ministerial support in the Pilgrim colony was passed in 1665 and it had largely to do with delinquents under a voluntary system.

As early as 1657 the court had tried to enforce the support of ministers by assessment of a tax levied "in just and equal propor-

tions upon the states of the inhabitants to be enforced upon those who do not do their spiritual duty."

The year 1668 marks the arrival of three men who, with their descendants, were destined to become prominent in the ecclesiastical history of this town, namely William Gifford, Thomas Lewis and John Jenkins.

In 1681 the Plymouth court ordered that provision should be made for the support of public worship by the people of Sucknesset. The order directed that they should set apart 30 acres of land to help and encourage a fit person to teach the good word of God, "and to be perpetually for such an end successively."

In accordance with this order of the Plymouth court, there is recorded in the Sucknessett book of records (1686) the following:

"We the inhabitants of Sucknesset being desirous to uphold and to our ability maintain the public preaching of the word of God amongst us, but considering the smallness of our people do therefore think it to be necessary for us to provide and set apart some lands and meadow or marsh which may be a help and encouragement to any fit person that may be helpful to us (or our posterity after us in that good work) and (having obtained some help from the Court) to encourage us in the good work (as by record July 31, 1681) and having understood that the first purchasers of the lands in Sucknesset were not unmindful of such a thing but did leave a 20 acre lot void at that time, the which we will and are mindful to lay for such an end, and having obtained of the proprietors of the lands here at a general meeting in Sucknesset that Jonathan Dunham should have 10 acres of land and all the skirt of marsh or meadow about Bass pond, and all the marsh on the north side of Quassamut, and having obtained of Jonathan Dunham by purchase all the right or interest he had in Sucknessett of lands and housing, marsh and meadow, do therefore finally agree that the lands aforesaid shall be and remain to be forever to be improved for the help and encouragement of any fit person that may be employed in teaching the good word of God amongst us or our posterity after us, and to be perpetually to such an end successively without any alteration or change forever." Voted June 6, 1687.—THOMAS LEWIS, Clerk.

In 1685 William Gifford and Robert Harper were acknowl-

edged as belonging to the Quakers, and Isaac Robinson was not afraid to be known as their friend.

Falmouth was incorporated in 1686. It is well for us to bear in mind that town corporation was the offspring of Puritan Congregationalism.

Seven Congregational churches were formed during the days of the Pilgrims, and one of these, the Barnstable church, was destined to be the mother of the Falmouth church.

The members of these early churches were adherents of the Puritan faith, and their doctrines, manner of life and purpose were shaped by their Calvinistic theology. They were nevertheless men of great intelligence and they demanded an educated ministry.

SAMUEL SHIVERICK, the first minister of the town, was a graduate of Harvard College.

Very little is known of Mr. Shiverick's work previous to 1700, but the town records of that year indicate that there was some difficulty in paying him his salary. April 7, 1700, the town voted him 15 pounds and thereupon Mr. Shiverick "quit claimed all dues for salary promised when he came here."

He could not have had the pleasant experiences of some of his successors for Aug. 6, 1701, the town voted "to look out for a fit person to preach the word of God and keep school." And again December 21, at a regularly called meeting, it was voted "that Mr. Shiverick is now of this town minister." In 1702 it was voted to pay him 15 pounds for his relief, and three months later it was voted not to employ him any more, and Mr. Joseph Parker was selected for the unhappy task of telling him so.

In 1705 it was voted to pay Mr. Shiverick 4 pounds in his poverty, that he be forbidden to preach any more on the town's account. That there was no impeachment of Mr. Shiverick's character amid all these contradictory records is plainly shown by the further vote of the town in 1707 when it was "voted to help support our ancient minister and his family."

In 1705 it was voted that Mr. John Gore be minister of the town, but his career must have been short, for in February, 1707, application was made to Rev. Joseph Metcalf to preach as a candidate. John Robinson, Melatiah Bourne, Moses Hatch, Joseph

**Parker, Samuel Lewis** were a committee selected by the town to invite Mr. Metcalf "to settlement with us if God shall incline and direct him thereto; for the upholding of ye public worship of God in this place and for our mutual edification, and to make agreement with him for his comfortable support; and the town doth promise to fulfil and perform the same in all respects."

The committee offered him 160 pounds settlement, 2 good cows, 20 cords of wood [60 loads (3-4 cord to a load) was considered fair allowance in New England] 40 pounds salary for first three years, then 45, and 50 for the 7th year to be increased in proportion to the increase of ratable property until it amounted to 70 pounds; he to build upon the town's land; the town to dig and stone his well, and the town to have refusal of the property in case he wished to sell.

Mr. Metcalf accepted the town's proposition with the understanding that "he could appropriate so much time as necessary journeys and yearly visits would require, without being thought an offender, though he provided no supply." Mr. Metcalf was settled May 19, 1707.

This rehearsal marks the preliminary history leading up to the establishment of the First Congregational Church in Falmouth whose 200th birthday brings us together at this time.

#### THE ANCIENT PERIOD (1707-1790).

This church began to be in a century that is memorable for the abandoning of old traditions, and for the introduction of new systems in life and government.

Nations themselves came into being or disappeared in the eighteenth century. In England it was the time of constant changes on the largest scale. Russia was beginning to become prominent upon the stage of human affairs. France with the despotic Louis XIV at its head became a republic with Napoleon Bonaparte as consul. The British empire laid its foundations in India, and lost the western empire of these United States.

It was a century of religious revivals both in England and America. The pulpit teachings had become more didactic than emotional. They were solemn in tone and more of an appeal to the understanding than to the sensibilities and affections. The ethical side had become prominent in Christianity. At the same



time our New England fathers were requiring some proof for church membership.

So there could not fail to be drawn a sharp line of demarcation between the converted and the unconverted, and that became the prominent thing in most of the preaching. Civil privileges in the Massachusetts colony had been confined to church members. They alone could vote or hold office in the early days.

Movements, too, were on foot to enlarge the limits of the church by admitting to a partial connection a class who did not profess to have had any spiritual change. Thus the "half-way covenant" became exceedingly popular, by which the children of baptized parents in their infancy could receive baptism on assent of their parents to the church covenant. Unconverted persons could sit at the Lord's Table as a "means of grace;" and many of the ministers of the day who were of the most Calvinistic type, advocated the custom. On the other hand, teaching against such loose ways, came Edwards and Whitefield, the great revival preachers of the 18th century. It was a time, too, of physical manifestations and trances—a time of tears and loud exclamations! It was in the morning of such a century that the First Congregational Church in Falmouth was born.

OCTOBER 10, 1708, the following persons withdrew from the Barnstable church, signifying a desire to form a church in Falmouth:

John Davis and Hannah, his wife.  
 Moses Hatch and Elizabeth, his wife.  
 Thomas Parker and Mary, his wife.  
 Joseph Parker and Mercy, his wife.  
 John Robinson and Elizabeth, his wife.  
 Aaron Rowley and Mary, his wife.  
 Samuel Shiverick, Sen.  
 Anna, wife of Joseph Hatch.  
 Alice, wife of Benjamin Hatch.  
 Mary, wife of William Johnson.  
 Hannah, wife of Benjamin Lewis.  
 Lydia, wife of Samuel Hatch.  
 Bethia, wife of Joseph Robinson.

These nineteen persons were all living in Falmouth at the

time, and were in the recorded action of the Barnstable church referred to as persons whose conversation had been agreeable to their profession. They were recommended to the great and good work of forming a church and were commended unto the grace of our Lord Jesus Christ.

Interesting it would be if the records revealed the first meeting of the newly formed church, or even told of some of the events immediately following the church's formation. But the records reveal nothing from 1708 until 1711 when Mr. Metcalf released 60 pounds of his back salary. This may suggest the financial difficulties under which the church struggled in its first years of existence. By 1715 the church had evidently gained courage sufficient to intimate the need of a new meeting-house. It was then agreed to build a new meeting-house 42 feet square to stand on the same lot where the old one does, and to be for the town's use in public worship and to meet in open town meeting.

The dimensions of the house were afterwards changed to 30 feet square. There were to be 18 feet between joints and the roof was to be as flat as convenient. The walls were to be finished on the outside only, and a ground floor and pulpit as may be conveniently. Forty pounds were expected from the Province, and the rest to be raised by the next spring. Selectmen and Aaron Rowley were chosen by the town as agents to do the work.

Later it was ordered by the town "that Capt. Hope Lothrop, Lieut. Moses Hatch, Joseph Parker and Serg. Timothy Robinson (or ye major part of them) be the agents for ye work of procuring the meeting-house built and every way finished fit to meet in." Town meetings in these early days were not unlike those of modern times, for William Green and Elnathan Nye *objected* to the town's proceedings and it was only after warm debate that the motion with some modifications was carried. So much argument arose over the pews, some wanting pews and others pew spots, that it was referred to a committee authorized "to seat the house according to their best judgment." This committee ordered that a part of the house should be provided with pews and another part with pew-spots chalked off (a la Coliseum style of 1896 and 1907). The spots were sold to the highest bidders, and each purchaser built his own pew at his own expense and according to

his own taste.

The lot for the new meeting-house was defined in 1716, and this together with the training field must have been in the vicinity of what is now the old burial ground, at the foot of Katy Hatch's hill.

This second meeting-house of the town of Falmouth was completed sufficiently by 1717 to enable the committee to chalk off the spots and sell them to the highest bidders. Imagination lingers fondly today around this meeting-house of the fathers—the first one in the history of the town of which we have any recorded account.

From our knowledge of the early meeting places, we may add to the brief descriptions included in the recorded actions of the town. In all probability there were entrances on two sides besides the front porch; galleries ran along three sides of the house; the pulpit was semi-circular with a suspended sounding board; the pews on the main ground floor were square and high backed, with a chair in the center for eldest female of the family. Seats were on three sides of each pew, fastened with hinges, convenient in prayer time when all the people were accustomed to stand. The Deacon's pew was the first one before the pulpit. Near the front corner of the house we may picture the customary horse-blocks at which the people mounted and dismounted. There were no blinds in summer or stoves in winter, but possibly foot-warmers. Men, whose descendants find an overhead steam heating plant none too comfortable today, were then accustomed to sit through a two-hour service in zero weather in their cowhide boots, yarn mittens and homespun overcoats.

Who shall say, however, that when Minister Metcalf began the meeting by turning the hourglass, whether the people were more interested in his 17thly and 21stly or in the diminishing sand of the glass!

Sunday school being unheard of in those early days, the people gathered at the noon hour to eat, and talk over the possibility of the town's having an *inland harbor*, or to fill the foot stoves with live coals in preparation for another long service in the afternoon. So while at this second service Deacon Joseph Parker lined off the psalms (there was no written music in those

~~times~~) and the good parson discoursed upon the holiness, majesty and authority of the Divine Law, we can imagine that some of the Parkers, Lewises and Robinsons of those days would nod and give occasion for Tything-man Thomas Hatch to get in his work with the rod of his office.

At the archives of the State House we find preserved an Act passed June 11, 1714, which gives us some idea of the circumstances of this first minister of the Falmouth church.

"RESOLVE ALLOWING 20 POUNDS TO JOSEPH METCALF.— In answer to the petition of Joseph Metcalf, Minister of Falmouth, and in consideration of the extraordinary Frowns of Heaven by Worms and Drought on the Labours of the Town whereby they have been disabled from affording a necessary maintainance to the Petitioner; Resolved, that the sum of 20 pounds be allowed and paid out of the Public Treasury to Mr. Metcalf towards Retrieving his present low circumstances."

Other Acts in 1717 and 1719 were passed allowing an appropriation for Mr. Metcalf from the Public Funds.

While the Court in 1719 considered and compassionated his circumstances on account of the size of his family and the town's inability to increase his salary; it is of interest to note that there is on record, in the selectmen's rooms, this receipt giving evidence that he got all that was due him for one year at least:

FALMOUTH, MARCH 14, 1715.

This is to certify that I have received of ye town of the Selectmen ye sum of 52 pounds, 7 shillings and 9 pence for salary, and 20 cords of wood for year 1715, as witness my hand.

JOSEPH METCALF.

Rev. Mr. Metcalf died in office Dec. 24, 1723, age 42 years. He was a graduate of Harvard College, class of 1708, and 16 years minister of the town and church; a good minister of our Lord Jesus Christ; a man of neat appearance, and withal godly. He married a daughter of Rev. William Adams of Dedham, who after his death, married Rev. Josiah Marshall of Dedham.

I have been able to find very little concerning the second pastor of this church and his work during the six years of his ministry here. March 14, 1723, the town voted "to concur with the church in the choice of MR. JOSIAH MARSHALL to be their

minister." The verbosity of his letter of acceptance might indicate the general characteristics of his pastorate. For want of recorded material respecting his life and work, I will read only a small part of this letter.

"To the Gentlemen of the Agency for the Town of Falmouth in the affairs relating to the settlement of the ordinance of the Gospel in the Town aforesaid, to be communicated to the Town and Church of Christ therein.

"Honorable and dearly beloved, it having pleased the great God who is sovereign in all His dealings and dispensations towards all the works of His hands in the counsel of His holy Providence in the sacred work of the Gospel ministry, and I myself know that all the way of man is not in himself, that it is not in man that walketh to direct his steps as the Prophet speaks in Jer. 10:23, have not only taken the matter into serious and concerned consideration but have likewise sought unto God and unto Him I have committed the cause as Eliphaz speaks in Job 5:8, and have made my repeated, humble and fervent supplications unto the throne of Divine Grace in conduct, guidance and directions in so great and important an affair as that of giving answer thereunto, as I consider in general the great solemnity of the work of the Gospel ministry, and the distinguishing qualifications requisite to be in them who undertake the same, and the particular circumstances of the Christ's little flock here, and my personal unworthiness, and to sustain a place of so important a trust, and to have the care of souls committed to me, I have cause to consider whether I have not reason with fear and trembling to decline my present engaging in so great and hazardous a work.

"But when I have considered the place, the love and affection and unity for which blessed be the God of Peace, etc. \* I have concluded to devote my life, my time, my talents, studies and improvements in the service of the holy religion, etc., etc. \* \*

"Rejoicing in the presence of our Lord Jesus Christ at His coming (1 Thess. 2:19) and so wishing you Grace, Mercy and Peace from God our Father and Jesus Christ, our Lord, I remain dearly beloved.

"Your unworthy and devoted servant,

"JOSIAH MARSHALL."

Aside from a town record that Captain Lothrop was a committee "to procure the money for Mr. Marshall which is due him from the town," we hear nothing more concerning him or his work. He graduated from Harvard in 1720.

At a town meeting held in October, 1730, Samuel Lewis being moderator, it was voted "that the ministers that preach to us in the time of our vacancy shall have 25 shillings per day for preaching." At this meeting, too, it was voted that Lieutenant Parker, Samuel Lewis and Joseph Robinson be made a committee to make their address to Rev. Samuel Palmer; and at the same time John Bourne and Joseph Robinson were chosen agents to purchase Mr. Marshall's house (now the Episcopal Rectory) and land for the town in order to be "for ye use of ye ministry."

In February, 1730, a committee was chosen "to treat with Mr. Palmer to tarry with us some time longer." In March, the same year, it was voted that "Rev. Samuel Palmer shall be the Town's minister." Nine men were chosen to consider a suitable sum of money for his encouragement. They finally agreed to give Mr. Palmer 200 pounds settlement to be paid in four years, to be paid 50 pounds per year in bills of credit, with 90 pounds salary for the four years and afterwards 100 pounds a year so long as he shall remain the town's minister and if the money should still grow worse we will raise in proportion, and if it should grow better then to abate in proportion." Lieut. Jos. Parker, John Dimmick, Joseph Robinson, Thomas Parker and Nathaniel Davis were chosen a committee to make this proposition to Mr. Palmer in order for settlement.

But at this meeting there is revealed to us the presence of a body of dissenters called Quaker. The following being Quakers, and not believing in an hired ministry, objected to the engaging of Mr. Palmer. I mention them because some of the most honored and respected Quakers in this town today bear their names—Stephen Harper, Richard Landers, Benjamin Swift, Samuel Bowerman, Thomas Bowerman, Amos Landers, Justus Gifford, John Landers, Thomas Bowman, Jr., William Gifford, Jr., and Seth Gifford.

In passing a fair judgment upon the Quaker and Puritan of early days we must recall that the government was theocratic,

and the management of civil affairs in the hands of the clergy, who were sustained by the church officials. Undoubtedly they too often exercised freedom of conscience, but denied it to others outside their peculiar faith.

The people of the Plymouth settlement were living in such a condition previous to the rise of Quakerism in England. The Quaker had been fined and imprisoned if he did not pay the minister's tax, or if he remained away from worship. They suffered persecution often because they knew how to be just as stubborn as the Puritan. But if they were as stubborn they were also as conscientious as the Puritan. They looked upon every suffering as a test, and finally won out by their sublime patience.

If they ever suffered in Falmouth, it was because of the prevailing belief engendered by decree of the Court, in which it was declared that the evasion of taxes was through the influence of Quakers, and others "evil disposed," and not by any official action of this town.

REV. SAMUEL PALMER, the third pastor over this church, was ordained Nov. 24, 1731. He was born in Middleborough and was graduated from Harvard college in 1727. He married Mercy Parker of Boston.

He was a faithful and laborious minister and loved by all the people. The records of the church during the period covered by his ministry are the best memorial of his life and work in Falmouth. From the beginning of his ministry we have more complete records of the church's undertakings; and those of his own ministry are neatly and systematically kept by himself.

His first mention is that of the reception of Cuffee, negro man-servant of Mr. Ebenezer Hatch, Jr., into full fellowship. Such a record is of unusual occurrence and shows the democratic spirit of Mr. Palmer. Later on, record is made of the baptism of Amos, Shillis and Lois, children of Cuffee, while the town records witness that Cuffee was married to Peggy, the servant of Mr. Thomas Parker. The strict color line of the day might consign poor Cuffee dead to a remote corner of the old burial ground, but it did not prevent his enjoyment while living of all the religious privileges this church had to offer.

The case of one Prudence Parker discloses the peculiar trials

that young and unmarried ministers were subjected to in those early as well as these later days. It was adjudged by the church that she walked disorderly, that she perverted the Scriptures to justify her strange carriage and speech and behavior when she pretended to love the pastor. She was deprived of the Communion because of her wild and extravagant notions.

Finally, the young pastor plainly told her that he was about to marry another, Miss Mercy Parker of Boston. Instead of hearkening to his counsels she broke out into reviling language, and told him that if he did, he was as bad as the devil; and the devil would have him, and that the hottest place in "Sheol" would be his portion. She would not hear any sense, and was barred from Communion. She would not reply to the church, but insisted upon perverting the Scriptures and continued coming to the Communion, saying "The Kingdom of Heaven suffers violence, and the violent take it by force." Her conduct was so strange that the church did not know what to do with her. She went over to Tisbury Communion, but was exhorted not to partake there. Twenty years after (in 1759) she made a public confession before the church and was accepted.

The long-suffering and forbearance on the part of the church and pastor, in cases requiring discipline, may be accounted for by the consciousness of their own weaknesses and failures; for in 1773, Mr. Palmer, in a very, ~~very~~ fine hand, has recorded in the church records that, "called to an account, Minister Palmer offers confession to the brethren for excess in drinking. \* I delivered to them (the committee) a confession in writing. \* I read the confession to the congregation, and a copy was given to Deacon Davis to keep."

In September, 1742, at a lawful town meeting it was voted "not to build a new meeting house, but to add to the old one by building new galleries over the old ones."

In April, 1747, "the major part of inhabitants present in town meeting voted to build a new house;" but on Sept. 24, 1747, the vote was called for again and passed in the negative. Later history, however, speaks of a 1750 house of worship on the church green, 42 feet square, made out of the old house of 1717. In this house there were 22 square pews and 11 pews in the gallery, and



the names of the pew holders in 1756 are recorded—including Capt. Thomas Shiverick, William Eldred, Joseph Bourne and Ebenezer Hatch, Jr.

In 1749 the MEETING HOUSE GREEN was laid out by the proprietors of the public lands.

Mr. Palmer's ministry covered a period of 44 years. In that time he solemnized 217 marriages, baptized 364 females and 433 males, administered the Lord's Supper 370 times, and received 227 persons into the church. He died in the harness April 18, 1775, and lies buried in the old cemetery.

March 1, 1775, it was voted by the town to apply to MR. ZEBULON BUTLER to preach to us four Sundays more, and in July of the same year the town concurred with the church in inviting Mr. Butler to settle. It was agreed to give Mr. Butler 160 pounds to be paid in two years, 80 pounds the first year, 80 pounds the second; 70 pounds a year salary, to be paid yearly so long as he shall continue to be our minister—said money to be paid at the rate of 6 shillings and 8 pence an ounce for silver; "at the same time we think we shall be willing to afford Mr. Butler fuller encouragement that our abilities will admit of when the necessity of his family may require, and it was also voted that Mr. B. improve the parsonage lands, town's lot and meadows."

He was settled Oct. 18, 1775, invitations to the council being sent out to seven churches. In his letter of acceptance he said: "The care of souls is the greatest duty that can devolve upon man. I accept the call, trusting in God." Not very much is known of Mr. Butler and his brief pastorate here. He graduated from Harvard in 1770. His name is starred in the Harvard Triennial published in 1794. One person joined the church during his ministry of 2 years and 9 months. He was probably about 40 years old at the time of his death.

Mr. Butler's ministry in Falmouth stands out on history's page because of the memorable date 1775!

In the REVOLUTIONARY WAR, Falmouth stood firm, voting that the Continental Congress be adhered to, abating one half her taxes, and sending over to Barnstable her quota of men, among them Joseph Dimmick, John Grannis, Elisha Swift and Ebenezer Nye. 1775! 1776! these dates, in connection with the history of

this church, will always be associated with such men as Major Joseph Dimmick! When he heard of Bunker Hill he was out in the field at work, like the men of Lexington; and leaving the team, he said "Here Braddock, you look after the team, I must go."

J. H. Dillingham said in Philadelphia, "When the clarion sounded its cry of liberty in the war of the Revolution, you might have seen Cape Cod men of three generations, of the same name and family, rallying to stand by the men of Boston, Concord and Lexington."

August 19, 1778, the town voted that Deacon Davis, Nathaniel Shiverick, Esq., and Joseph Parker be a committee to supply the pulpit and to entertain the ministers.

December 17, 1779, the town voted to concur with the church in making provision for the ordination of the fifth pastor of the church, the REV. ISAIAH MANN of Scituate. His salary was fixed at 80 pounds yearly and also 160 pounds encouragement. Salary to be paid in silver at 6 shillings 8 pence per ounce, or in paper money equal to it.

The winter of 1779-80 was fearfully cold. Buzzards bay was frozen over, and a Mr. Price lost his horse in an attempt to cross the ice. The ordination of Mr. Mann was deferred on account of a great snow storm. He was finally ordained Jan. 9, 1780.

Mr. Mann graduated at Harvard in 1775. He died in office April 2, 1789. It was during his pastorate that it was voted to read the holy scriptures at the opening of every religious service. This record may have been made from the fact that a new pulpit bible was purchased at the time.

Few incidents of any consequence appear upon the records during Mr. Mann's eight year pastorate. Such items as the controversy between members of the church over the redemption of some land and the Christian spirit manifested in leaving the whole matter to a board of arbitration; the absence of a good sister from Communion because she was out of charity with a fellow member and their final reconciliation; the record of 67 out at a Communion service; the admission of the wife "of the unworthy pastor;" the election of Brother JOB PARKER to the office of deacon: these simple records, together with the action of the town

in choosing a committee to draught a petition to the General Court in regard to the enemy infesting the coast, and the consequent employment of 24 men to guard the Falmouth shore at night under command of Capt. Joseph Palmer, give us a slight view into the times and conditions during Mr. Mann's ministry.

Mr. Mann was only 30 years of age at death. He was here 9 years, 3 months, and 34 joined the church.

Mr. Mann's pastorate marks the terminus of the united action of the town and church in ecclesiastical affairs; hereafter we hear more of church and society.

In 1786, DR. ARNER HERSEY of Barnstable bequeathed and devised all the residue of his real and personal estate to the then 18 churches on Cape Cod, to be held for ever, the rents and profits thereof to be appropriated in buying certain specified books on specified subjects, and such other books as the several ministers of said churches "shall think most conducive to the interests of religion and virtue."

The deacons were to be the trustees, and manage the estate. They must keep the fences entire, plow certain lots of land in rotation, but not oftener than once in 7 years, etc., etc. The records show that the deacons consumed most of the income in getting to these numerous committee meetings.

Some of the books specified were "Dr. Dodridge's Rise and Progress of Religion in the Soul," "Dr. Evan's Sermons on Christian Temper," "Grover's Discourse on the Lord's Supper."

After a time the restrictions were found to be impracticable, and the churches were authorized by special act of the general court to sell the estate and divide the profits. This church received one fourteenth part, i. e. \$450—deposited at present in the New Bedford Institution for Savings.

For many years the church library was kept in the house of Easton Butler (where Dr. James T. Walker now lives). Miss Susan Butler, the librarian at the time, gave the books out each Saturday. The library is now accommodated in the rear of the organ, in cases expressly provided for the purpose. The books of this Hersey library have exerted no small influence in the shaping of characters in this community!

### THE INTERMEDIATE PERIOD (1790-1837).

REV. HENRY LINCOLN was invited to settle over this church September 10, 1789.

It was voted that "if we should settle with Mr. Lincoln, we will consent for him to preach at the North Shore and at Waquoit, their proportionate part of the time, according to the number of hearers."

A large committee was selected to make terms with Mr. Lincoln, consisting of Hon. Thomas Smith, Joseph Parker, Joseph Dimmick, John Lawrence, John Bowen, Joseph Childs, Colonel Bassett, Jonathan Hatch, David S. Nye, Deacon Job Parker, Jabez Swift, Deacon Davis, Frank Davis, Captain Shiverick and Joseph Palmer.

It was agreed to give Mr. Lincoln 100 pounds to be paid in four years, one fourth part each year for an encouragement, and 60 pounds lawful money, as a salary yearly, as long as he shall continue in the work, "and the improvement of the parsonage lands."

Mr. Lincoln answered as follows: "My Christian brethren and friends:—To enter on the sacred work of the ministry, to take charge of the immortal interests of mankind, and to have their eternal happiness or misery in a great measure dependent upon the right and faithful discharge of the ministerial functions, are considerations to me the most striking, serious and important. When any one therefore enters this sacred office, it ought to be with the greatest precaution, circumspection and prudence, and should be the result of the most serious consideration.

"Actuated by a love of God, and my fellow creatures, from a sincere desire to promote His glory, to advance the cause of the Redeemer's Kingdom, and the immortal interests of mankind, most joyfully I enter upon this most agreeable yet all important task, satisfied from the unanimity and harmony which subsists among the people, that it is my duty. Confident from your late expressions of friendship and affection toward me, that you will ever cheerfully contribute toward my temporal support as circumstances shall require and never see me in distress and embarrassed circumstances—Notwithstanding the encouragements towards a support are considered as small, yet relying on a good Providence

and your benevolence I do not despair. May we be happy together, united in love, and industriously strive to advance each other's temporal and spiritual interests. May I be so happy as to enjoy your prayers, and good wishes. We are all imperfect creatures and therefore liable to err; let us then cultivate mutual forbearance. My youth and inexperience have certainly a claim upon you for it. In this respect, then, may I not be disappointed.

"From a consideration of my many imperfections, and inefficiency for these things, I am tempted to despair, but trusting in Him who has said 'My grace is sufficient for you,' I take courage, and humbly hope that the good spirit of the Lord will enable us to discharge the various duties incumbent upon us to Him and one another, in a humble and becoming manner.

"With Christian affection and regard,

"HENRY LINCOLN."

Mr. Lincoln graduated at Harvard in the class of 1786. He was ordained over this church Feb. 3, 1790. In the early part of his ministry he preached the views of Arminius, and omitted the strong points of Calvinism. His teachings were largely that salvation was by human merit, and he denied the work of the Holy Spirit in conversion.

In 1811, however, there was a great change in the man as to his religious views and character, and after that we learn that he was a plain and pungent preacher of the Word, and his labors were blessed in the conversion of many. In the 33 years of his ministry here he took 420 into the church.

Six ministers on the Cape were converted between 1810 and 1816, and a revival was the result, beginning in Sandwich.

Interesting data about this pastorate include the purchase of a dozen and a half of Belknap's Psalm-books in 1801; the complaints made against a brother for repeated instances of intoxication; his confession and forgiveness; the purchase of a new baptismal font in 1804 and the presentation of the old one to the East End church; the selling of the old tankards and the buying of new tankards and cups for the Communion Table in the same year; the election of Benjamin Hatch as deacon; the consecration of the new church plate, costing \$116, for the purpose of the Sacrament in 1808; the presentation of the old church utensils to

the church in Montpelier, Vt., and the vote of thanks received (a good way to celebrate the centennial); the excommunication of a brother who denied that this was the true Church of Christ, and who went and joined the Baptist church; the purchase of a dozen and a half of Watt's hymn books; the selection of Braddock Dimmick in 1810 as deacon and the laying on of hands by Deacons Joseph Davis, Job Parker and Benjamin Hatch; the verbal confession required of a brother who in a state of mental derangement tried to do away with himself; the building of a house by the church for Sister Sylvia Fish; a committee appointed in 1820 to see and make report of any disorderly walking among members of the church.

Three important matters in connection with Mr. Lincoln's pastorate must not be omitted. First: the adoption of a new Confession of Faith. Second: the inauguration of a colleague pastor. Third: the organization of the East End church.

December 18, 1816, the church voted to adopt a Confession of Faith which was finding general acceptance especially among the churches in Vermont. Time will not suffice for me to mention more than the salient points of this confession.

"We believe in the one God; the Father, Son and Spirit, co-equal with the Father; we believe in the divine revelation of the Bible, and in the inspiration of the old and new testaments; we believe that in consequence of Adam's fall, his posterity are born into the world in a state of total moral depravity; that Jesus Christ is the only way of life, and that he has made ample atonement for sin; all are invited to come to Christ, and nothing but their own wicked opposition of heart can debar them; such however is the natural enmity of heart that none will ever come to Christ unless they are made willing by the power of God; we believe that God from Eternity did choose a certain particular number of the human race to everlasting life, and this particular number was given to Christ as a seed to serve Him; God will never pardon any except those who repent and believe; God is sovereign and has a right to have mercy on whom He will; God will keep all those whom He has renewed; we believe that true religion consists in disinterested benevolence, in regarding the good of others as our own; the first day of the week ought to be

kept a holy time; no person ought to join the church without experiencing a saving change of heart; no person without exercising true faith in Christ has any right to baptism for self or child and no right to the Lord's Table; no church should ask advice of any other church not in fellowship with them; this life is the only state of trial mankind will ever have; the souls of the righteous will immediately after death go to Heaven, and the souls of the wicked into the dreadful torments of Hell; at the end of the world the bodies of good and bad will be raised from the dead to meet God at the judgment, and then Christ will separate the just from the unjust."

June 12, 1820, was the beginning of Mr. Lincoln's undoing in this parish, for then a meeting was called to see if the church would agree to settle Rev. Francis L. Whiting as a colleague pastor. 14 voted for the innovation and 22 against it, but finally it was voted 21 for and 19 against.

A council called to install Mr. Whiting sat two days and advised not to install him. A second council adjourned to a future date. The church voted not to accept the final decision of this adjourned second council. The records are here blank, but somehow Mr. Whiting accepted the call that was given him, and therewith began the trouble that ended in Mr. Lincoln's resignation.

April 4, 1821, 77 members withdrew to organize themselves into a separate church, giving as their reason that they were anxious to have the Gospel preached to them and their fellow mortals in its purity in both meeting houses, and because they felt aggrieved in regard to many things that have taken place in the society relating to Mr. Whiting.

The affairs of the church became so bad at this time that Braddock Dimmick, Thomas Fish, Solomon Lawrence, Consider Hatch and Prince Jenkins were chosen a committee to consider matters. Their investigations led to Mr. Lincoln's relinquishing \$100 of his salary provided Mr. Whiting did the same, though Mr. Whiting had never specified any definite salary. This committee also found that the charges of Dr. Codman of Dorchester could not be maintained and that they were without any foundation, and should be done away with.

The misunderstandings were all finally settled and Rev. Mr. Lincoln agreed to unite with the church in giving Mr. Whiting a letter of recommendation, in which Mr. Whiting was commended as a minister and pronounced sound in the faith.

A council made up of the churches in Sandwich, Berkeley, Dorchester, Rochester, Orleans, Barnstable and Marshpee convened at the house of Braddock Dimmick Nov. 26, 1823. It was voted after long and patient investigation of the grounds of the difficulty which existed in church and society, and which induced Mr. Lincoln to resign, that it was expedient that Mr. Lincoln should be dismissed. Reasons given were not want of talents, piety or orthodoxy; but in respect to the settlement of a colleague pastor, he had unintentionally expressed himself so unguardedly as to make an impression on the minds of others different from that which existed in his own mind. He was cordially recommended to the churches as a pious and faithful minister, and he was assured of the cordial affection and esteem of the council. Moreover, be it said on this 200th anniversary, that the council expressed its approval of the very honorable terms upon which the society voted the dismissal of their pastor. It is said that they gave him \$1200 to leave.

Mr. Lincoln afterwards preached at Dartmouth. He died at Nantucket May 28, 1857, aged 91 years, 6 months, 25 days. Mr. Lincoln attended over 500 funerals during the 33 years and 10 months of his pastorate.

Mr. Lincoln's ministry is notable, too, because it marks the building of the new meeting-house on the Green, and the installment of the Paul Revere bell; the incorporation of the M. E. church; the Great Revival at Quissett; and the bombardment of the town by the British ship *Nimrod* in 1814.

An effort was made in 1791 to repair the meeting-house of 1747-1750, it being proposed to enlarge the main body of the house and porch; but the effort failed, for many preferred to build a new house. Action was deferred for want of union. Up to 1794 the whole town (excepting the Quakers) met as one worshipping assembly. Some wanted to build in the center of the town, but finally it was agreed to divide, (the East and North parts of the town to be set off by a line running from Teaticket



to the North shore), each division to provide its own meeting-house, the minister to officiate in each part a proportionate part of the time, according to the amount of taxable property in each.

March 9, 1795, it was voted to have the meeting-house in the center of the town. Five men were chosen to decide where, but they being unable to determine, two men were chosen from out of town "to come and say what shall be done with our meeting-house, whether we shall take it down or build a new one, or enlarge and repair and what the owners of the pews shall have for them, and to abide by what they shall judge best for the society." Captain Gamaliel Bryant and Captain Nathan Barlow were selected for that committee.

August 24, 1795, after hearing the report of this committee, it was voted to provide the stuff to build a new meeting-house on the Church Green. Six men chosen as a committee were: Colonel Bassett, Thomas Jones, Jun., Samuel Eldred, John Nye, Job Parker and William Phinney.

In 1796 it was voted to hurry up matters and complete the work as soon as may be, and the committee was authorized to hire money for the purpose.

There are those living today who remember well the appearance of this house on the Green—painted white, with 16 little windows (7x9 glass) on each side, looking as George E. Clarke said at the bi-centennial of the town, like the port-holes of an old-time man-of-war. These were afterwards cut together, so that the building was weakened and swayed in the high winds. There were square pews on each side of the pulpit and on both sides of the auditorium, while two rows of high pews with doors ran down the center. The front porch had three doors. The vestry in those days was upstairs, over the main entrance. It was in this room that Francis Nye of North Falmouth led the singing-school for three winters at least. The singers were placed in the gallery, and here Lawyer Bennett played the bass viol and Henry Fish of Quissett the violin. The organ was the gift of Elijah Swift and Celia Maria Bourne played it for many years. Many to this day recall the sweet and true voice of that Christian singer, Celia Bourne. Falmouth has always been fortunate in having Christians in the choir gallery. "It is said that during one of Mr. Moody's meet-

ings a worker approached a young man with the question, 'Are you a Christian?' The young man looked up, smiled good-naturedly, as he replied, 'Oh, no sir; I am one of the choir.' And we are informed a bell was provided. This was the bell purchased of Paul Revere, the original receipt for which is held by this church as a precious treasure, bearing as it does Paul Revere's own signature.

Revere's first bell, cast in 1792, is still in the Shepherd Memorial church at Cambridge and weighs 912 pounds. The bell in the tower of this church weighs 821 pounds, and was the 16th cast by Paul Revere. The centennial of this bell was celebrated in 1896, during the pastorate of the speaker. The address was given by Rev. William E. Barton D. D., then of the Shawmut church, Boston. As he said then so fittingly and as the old bell rang in response to what he said -so let us repeat, and let the old bell ring out again upon this 200th anniversary of the church!

"Ring out this afternoon in honor of Paul Revere, who took for thy shape the chalice of the flower, and changed the color that fades in a day into the beauty of music" that rings out upon this 200th anniversary! "Ring out not for war and bloodshed but for the larger blessings of peace." Ring out this afternoon in honor of those who founded this glorious old town and for those who laid the foundation of the church whose 200th birthday we celebrate at this hour! "Ring and ring and ring until thy gladdest peal announces the coming in of the kingdom of our Lord Jesus Christ."

Charles Wesley in 1729 sought for holiness, taught that holiness came by faith and that we were justified before we were sanctified, and upon these principles sought to raise up a holy people. Jesse Lee in 1795 put up at Parker's Tavern, down at yonder wharf, preached the first Methodist sermon in this town in the lounging room of the tavern from Rom., 10:4, and history says was "kindly entertained gratis". This was the foundation of the M. E. church in Falmouth founded in 1811, by Rev. Erastus Otis.

At the opening of the 19th century, the churches of Cape Cod are reported to have been spiritually dead. Calvinistic preaching waned and the cry was do and live. But in 1811 a precious revival began in the Sandwich church, the pastor being

converted. As we have said, six of the Cape ministers professed conversion, Lincoln of Falmouth among them. This may account in some measure for the general awakening on the Quissett hills in 1812.

On the 12th of May, 1812, occurred a most remarkable revival of religion, the most remarkable perhaps in the 200 years of the history of this church. A mother in Israel, a member of this church for 8 years, was not satisfied with her Christian experience. For many months the united head of this Quissett family claimed the promise "When two or three, as touching one thing, are agreed, it shall be done for them." The morning of the 12th of May broke with blessings upon this home, light broke in upon their minds and they were filled with joy and peace unspeakable.

The news was imparted to the household, a neighboring home joined in the blessings, and the good tidings was carried throughout the neighborhood. A vessel was in process of construction close by and when the workingmen heard the story they left their work and joined the family in prayer and praise. Many cried out in anguish "What shall I do to be saved?" and for one week the religious services continued in that Quissett home. All labor was suspended and three meetings a day were held. The November following, 15 were added to this church as the result of the awakening on the Quissett hills.

One of the most precious memories of my own pastorate over this church is that of going up to Quissett each year upon the 12th of May to help celebrate this wonderful blessing of God. We can never forget the singing as Thomas and Joseph Fish sang the old tunes of Mear and Northfield.

Anchored one half mile from the shore, in 1814, the British man-of-war Nimrod fired upon the town and took special pains to add to Mr. Lincoln's troubles by sending seven cannon balls into his home, as well as firing upon the church.

The seventh pastor of this church was REV. BENJAMIN WOODBURY. He was called March 5, 1824. His letter of acceptance was brief and earnest: "looking to God for help I yield myself heartily to His service." The letter concluded with an N. B. "This answer is on the condition that my settlement is for an indefinite period." He was settled June 9, 1824, Rev. Leonard

Woods, D. D., of Andover, serving as moderator of the council.

There were many cases of suspension during Mr. Woodbury's pastorate, due largely maybe to the troubles of the former pastorate. One sister was suspended because she had remained away seven months from church; another left because she did not like Mr. Lincoln's sentiments; another did not like the doctrines of the church; another enjoyed the Methodists better; and another because Mr. Lincoln had no religion. "These ought to be suspended," the church said, "because their reasons are unsubstantial;" and then adds, "we have had to lament an almost total insensibility to the solemnity and awful nature of those transactions which have bound them to the church of Christ; we could but deplore the ravages of sin and the fatal effect of error on the human mind, and the miserable refuges apparently good people will take to ward off the force of truth or blunt the sense of obligation." In 1826 it was voted to suspend all who had gone off to the Methodists.

The establishment of the Sunday School Union of Falmouth and the Report of the Temperance Committee of the Church are the great events of Mr. Woodbury's ministry in this town.

At a meeting held June 14, 1824, for the purpose of promoting the interests of Christian education in this community, it was voted to "establish a Sabbath School, which shall be called the Sabbath School Union of Falmouth." It was to have one superintendent to every division and one teacher to every six or at the most nine scholars. At the close of the recitations a ticket was to be given to the scholar indicating the amount of what he had recited well. No pupil was allowed to be expelled from the school for any cause whatever,—the object being the encouragement of the good and the reformation of the bad.

"As the very best interests of the churches of Massachusetts are concerned, therefore we hope a Sunday school will never be wanting to pour instruction into the tender mind and to lift its powers and affections to contemplate and adore the glory and perfection of God in the face of Jesus Christ."

Mrs. Harriet Burrill is the only surviving charter member of this union Sunday school.

In May, 1830, the Temperance committee of this church sent forth the following preamble: We believe "that every professed

Christian is under a moral obligation to deny himself every indulgence that may cause his brother to offend. Their judgment tells them that intemperance is a sin too grievous to be borne, and they have determined to counteract its blighting influence in every shape. Your committee are willing to make all due allowance for the force of long established custom and they feel that they are themselves involved in the guilt of intemperance;—notwithstanding it is their firm conviction that the time has now come when even a prudent use of intoxicating liquor can not be indulged by a professed Christian without deeply wounding that cause which he has professed to love.

“Resolved that in the opinion of this church an habitual use of ardent spirits disqualifies a person for good standing in the church.”

It was voted by the church later that no person making use of ardent spirits, except as a medicine, shall hereafter be admitted a member to this church. **CONSIDER HATCH**, Clerk.

Dea. Prince Jenkins started the first temperance movement in Falmouth, when he decided to institute the custom of having a “raisin” with coffee instead of New England rum.

In July, 1833, 9 members of the church withdrew to form the Congregational church at North Falmouth.

In August, 1833, a council met to dismiss Mr. Woodbury from his pastorate because of seeming difficulties. The council found no charges against Mr. Woodbury that appeared to be worthy cause for his removal, “yet seeing a spirit hostile to his usefulness and peace exists, we advise the dissolution of the pastorate.” He was given the very highest recommendations, as an able preacher and Christian gentleman.

Mr. Woodbury was the first of the Falmouth pastors who did not graduate from Harvard college. He was a graduate of Dartmouth in 1817. He went out to Ohio from Falmouth and labored as a missionary in Wood county where he died in 1845, probably about 45 years old. He was a laborious minister, successful in the winning of souls. In his 9 years, 3 months pastorate, 112 united with the church.

**REV. JOSIAH BENT**, the eighth pastor over this church, was a graduate of Harvard college, class of 1822. He was ordained in

Milton in 1824, and installed Feb. 5, 1834, the sermon being preached by Rev. Richard S. Storrs of Braintree. The membership of the church at this time was males 72, females 171, total 243—an increase of 224 in 126 years.

Mr. Bent's three year pastorate is notable for the adoption of a new Creed and Covenant, no less orthodox than previous ones, but more condensed and milder in its forms of expression. The meeting at which it was voted to adopt this creed, it is said, "was full of the Spirit of God and the season a deeply solemn and interesting one."

A committee of considerable importance, which might well be revived in our day, was appointed at the opening of this pastorate called, "A Committee on Visitation." It consisted of Deacons Dimmick, Lawrence and Fish, and brethren Braddock Gifford, Prince Jenkins, Nathaniel Shiverick, Lemuel Sherman, Isaac Swift, Elihu Hatch, Nathaniel Eldred, Solomon Lawrence, Consider Hatch, Paul Nye, Davis Hatch and Thacher Lewis.

A protracted meeting, held in 1835, was well attended and was signally owned and blessed by the Great Head of the Church, and became the leading means in a very pleasing and powerful revival.

February 25, 1836, Prince Jenkins and Isaac Swift were solemnly consecrated deacons by prayer and the laying on of hands.

December 27, 1836, Mr. Bent read his letter of resignation, "because of the prejudicial influence of the sea air upon the health of his family." He afterwards settled in Amherst where he died November 19, 1839, aged 42 years. Mr. Bent was a good man, consecrated to his work. Not less than 500 souls were converted in his three parishes. Sixty-eight united with this church in the three years of his pastorate.

#### THE RECENT PERIOD (1837-1908).

No minister has left a deeper impress upon the church in Falmouth than REV. HENRY B. HOOKER, D. D., who was installed pastor February 22, 1837, the sermon being preached by Rev. Daniel Crosby of Charlestown. Dr. Hooker was born in Rutland, Vt., August 31, 1802, graduated from Middlebury College and Andover Seminary, and settled in Lanesborough in 1827.

The annual meeting of 1838 was most solemn and interesting,

and the records written in Dr. Hooker's own hand intimate at the beginning of his Falmouth ministry his chief aims and hopes—six died, including Mrs. Braddock Jenkins, Mrs. Western Jenkins; “one excommunication; one received by letter; and NONE (underlined) by profession!” In 1842 Dr. Hooker's hopes were realized, for there were 40 conversions:—“a year,” he writes, “of unusual spiritual prosperity.”

December 29, 1843, 24 were received into the church on profession; of this number, 21 were baptized children of the church.

Mr. Hooker began early in his ministry to present a book entitled “My Baptism,” to all the baptized children of the church.

In 1841, 300 joined the Total Abstinence society.

In 1846, Mr. Hooker records “a year of peace and harmony, but no special out-pourings of the Spirit.”

March, 1849, marks another revival period during Mr. Hooker's labors in this field. “Thirty persons were led to indulge the Christian hope.”

In 1849, Moses Rogers and Thomas Robinson were elected deacons.

In 1851, new Articles of Faith were put in printed form.

Dr. Hooker resigned Nov. 17, 1857. Of no other pastor are there so many reminiscences. Many still living tenderly recall the Young Ladies' Bible class held in his study for the benefit of those recently converted. Written questions were given to each one, the answers to be brought at the next meeting. The morning prayer meetings held in the summer season, from 8 to 9, were much enjoyed by the people. The visits to Quissett, Teaticket and Woods Hole are still fresh in the memories of some.

August 30, 1837, a letter received by Capt. Henry F. Gifford, while at sea, from the home folks, contains this sentence: “We have a very good minister settled here since Mr. Bent left, the Rev. Henry B. Hooker.” This is the first recorded word of praise of Dr. Hooker, but not the last.

Mr. Hooker was a very persistent man; he was always talking to the people about their souls and the duty of joining the church. One aged member of this church relates: He used to have many inquiry meetings. He was very spry, for when he caught sight of some one in the meetings with whom he wished to converse he

would jump right over the backs of the seats. When he called he would say, "How do you do, ma'am? Very well, I see." This did not always please, for sometimes the subject of the remark was ailing. Then he would say, "What time do you have supper?" and when informed, "at five," he would say, "I shall be here at five." Dr. Hooker had the usual ministerial fondness for supper.

Many are the stories told of Dr. Hooker's relations with the children. Pointing his finger at a mischievous boy one Sunday, he exclaimed, "Roland Crocker I shall have to speak your name right out in meeting if you do not behave better." Often the boys of those days got together Saturdays and indulged in the fearful sin of pitching pennies in a ring—(a game which may have been the seed sowing that was to lead to Cape Cod stock speculations in after years). While the boys were engaged in this preposterous sport, Dr. Hooker drew near, and while apparently unconsciously using his cane in marking out the circle, he would say, "Well, boys, looks as if it would be a pleasant day tomorrow, I hope to see you all at Sunday School."

Dr. Hooker owned a one horse shay, and depended upon Davis Hatch and Solomon Robinson's father for the horse. Sometimes he would come for it himself and at other times it became the welcome duty of Mr. Solomon to get the horse connected with the aforesaid shay.

Dr. Hooker visited at frequent intervals all the families of his parish. He always called Monday morning, if the unmarried men were not at church, to inquire if they were sick. It is said that Dr. Hooker used to choose the most windy and stormy days to make his calls as he was sure of finding the people at home. He never left the house without speaking to the unconverted members of the family concerning their souls' salvation. The empty rocking chairs, in motion, often gave evidence that their unregenerated occupants had unceremoniously left at his coming.

It was during Dr. Hooker's ministry that John Jenkins Esq. offered the following resolution at a regularly called meeting of the church and society, presided over by Aaron Cornish:—"Resolved, as the sense of this meeting that the time has come when the best interests of this society require that an effort be



made to build a new house of worship." The question was decided in the negative—yeas 24, nays 32. It was afterwards voted to choose a committee of three to examine the condition of the house and report.

At another meeting a committee of five consisting of Oliver Swift, Prince Jenkins, Erasmus Gould, Moses Rogers and William Nye Jr., were authorized to take up subscriptions for stock in a new meeting house. Then the matter was indefinitely postponed.

Finally, in 1857, it was voted to see if the society would consent to have their meeting house removed from its present location and placed on the lot of Baalis B. Shiverick. At another meeting it was unanimously agreed that the house should be removed to the lot north of the green. It was also voted, this year, to sell the pews, reserving four for the singers and one for the minister.

Dr. Hooker resigned his pastorate in November, 1857, in order to assume the duties of secretary of the Massachusetts Home Missionary Society.

The church voted "that whereas our beloved pastor has considered it his duty to resign his pastoral relation to this church to enter on another sphere of Christian labor—voted, that the church acquiesces in the resignation and signifies its assent to the dissolution of the pastoral connection which has so happily existed for so long a time."

Dr. Hooker's ministry in Falmouth covered a period of 21 years, and many of the brightest hopes and aims of this church today are the result of his unremitting toil and prayers. He died July 4th, 1881, his last words being: "Display of Thy glory! Was I talking about glory? I remember; it was the glory of the Lord Jesus Christ."

Dr. Hooker's body lies in Mt. Auburn. On the monument that marks his grave are these lines: "The redeemed of the Lord shall return and come with singing unto Mt. Zion and everlasting joy shall be upon their head." 180 united with this church during his 20 years' pastorate.

The following incident in connection with Dr. Hooker's death, told by his daughter, Mrs. S. B. Capron, a long time missionary in India, is significant in view of Dr. Hooker's life-long interest in foreign as well as home missions: "I was in India,"

she says, "when I received the cablegram that the earthly life of my father was ended. It had crossed the ocean, the European continent down the Persian gulf to Bombay, through the length of that land of many peoples, and recalled to my mind the words of a hymn which he loved to sing:—

"Salvation! let the echo fly  
The spacious earth around.'"

The following tribute to Dr. Hooker's memory from a beloved fellow-minister may well be preserved by this church as one of her most precious treasures:

"How warm hearted he seemed among his people. \* \* Then came his preparatory lecture which was really no lecture at all. Two or three persons were examined by him, before all, for admission to the church, and in connection with his questions and their replies, and his comments, we had a season exceedingly touching. It seemed as if the everlasting door had been lifted up and the King of Glory had come in. I think I never knew a minister of whom it could be more truthfully said that 'he allured to brighter worlds and led the way.' He seemed to be like the disciple who leaned on Jesus at the Table as a confidential friend."

April 17, 1855, Dr. Hooker wrote this sentiment in a parish-ioner's friendship album:—

"God gives to every man  
The virtue, temper, understanding, taste  
That lifts him into life, and lets him fall  
Just into the niche he was ordained to fill.  
He gives—  
To monarchs dignity—to judges sense;  
To me, an unambitious mind, content."—[Cowper.

Dr. Hooker's pastorate is peculiarly related to the sea-faring men who have characterized the history of this town and church. It was a marked omission when Dr. Hooker did not remember "the men who go down to the sea in ships" in his private and public prayers.

The loss of Capt. David Wood and his crew in the West Indies in 1802; the "great mourning time," in the days of the live oak industry, when 20 widows were left (9 in Sandwich and 11 in

Falmouth) by the loss of the home-bound ship from the south; weeping because of the loss of Albert, Calvin and Davis Robinson and many others who were never heard from; all this sorrow, past and present, made a deep impression upon the mind and heart of Dr. Hooker.

Then, the men whom we have known in these later days were engaged in active service at sea. Silas Jones, Lewis H. Lawrence, Solomon L. Hamlin, Obed Pierce, Henry F. Gifford, Joseph Dimmick, Arza Fish, Samuel F. Davis, Nehemiah P. Baker, William F. Jones, Freeman B. Lewis, Moses R. Fish, John R. Lawrence, Lewis N. Herendeen, Thomas H. Lawrence—these were the men who valued the prayers of Dr. Hooker as they left their homes for voyages lasting from three to five years.

Yonder Memorial boulder, covering the copper box with its 120 names of seamen, bears testimony this afternoon that this community is not unmindful of the noble men for whom the ministers of the church have prayed and labored.

How full of tragedy and comedy are the reminiscences of those men of the sea? In the old days when the captain was about to sail, the notice from the pulpit of this church was—"so-and-so, about to go to sea, desires the prayers of the congregation." Thus did these men always acknowledge their dependence upon Him who rebuked the wind and said unto the sea, "Peace, be still!"

Brought up amid the environment of the sea and seamen, it is not strange that there should have arisen from the membership of this church men and women who count it a privilege and joy to labor in behalf of the sailor. This church may well be proud of the labors of Madison Edwards at Vineyard Haven and Miss Antoinette P. Jones whose work for the sailor the world over has made the name Falmouth, Mass., familiar in every port and on board every ship carrying a Floating Society of Christian Endeavor.

REV. WILLIAM BATES, the tenth pastor of the Falmouth church, was installed June 16, 1858. The sermon was preached by Rev. Nehemiah Adams, D. D. His salary was \$800.

His ministry, however, was destined to be brief, for there was fastened upon him a slow and hidden disease. For more than a year Mr. Bates proved himself a true soldier of the Cross, bearing

without murmuring, pains so severe, that he could neither sit nor recline with any comfort, and yet he faithfully performed the duties of his office.

Mr. Bates died of a tumor in the upper part of the spine, his faith and hope strong to the last. Among his last words was a reference to the Paul Revere bell as it was being rung for Sunday morning worship: "How good that bell sounds! How often have I joyfully obeyed its call!"

Mr. Bates was a minister eminently fitted for his work. He loved his studies and his pastoral duties. He was a faithful preacher of the word, his last message to this church declaring that he had always aimed to preach the essential truth.

Among the incidents of his short pastorate in Falmouth this one is worthy of being rehearsed today: Some one carried him flowers during his sickness, and he said, "Beautiful! Beautiful! The world is full of natural beauty and moral deformity. But in Heaven there will be the beauty of holiness without the ugliness of sin."

Mr. Bates died almost upon the threshold of his pastorate, but the good influences of those short months of service will never cease. From his life there has gone forth a power to bless the world, and what he could not do has been well done in the life and accomplishment of his gracious, talented and withal consecrated children, who have been enshrined within the hearts of the members of this old church of their father's. Mr. Bates' presence is felt today in the Anniversary hymn of his daughter, and in the recent repairs upon the vestry made at the charge of his son, who is present at this celebration.

REV. JAMES P. KIMBALL, the eleventh pastor, was installed June 20, 1860. The sermon was preached by Rev. Dr. Kirk of Boston, the charge to the pastor was given by Dr. Hooker. It was voted to pay him a salary of \$900.00.

In his letter of acceptance Mr. Kimball said: "If I read aright the indications of Providence, it is the place where God would have me labor, and where with a united and earnest people I can hope to be both useful and happy."

The benevolent contributions were unusually large during Mr. Kimball's pastorate of 10 years: in 1871, \$1,029.24; and again

in 1862, \$1,079.26; in 1865, \$1100; and in 1866, \$1200. During the memorable years of 1860-65, the insertion of such sentences upon the church records in connection with benevolence as "not including what has been done for the soldiers," "exclusive of several hundred dollars worth of clothing sent to soldiers and hospitals," "four barrels to the soldiers," is significant.

Falmouth sent 71 soldiers and sailors into the national service during the Civil war, of whom 19 were lost.

In July, 1863, the church and Sunday school were holding a picnic at Long pond. In was a time of great anxiety concerning the movements of the Union army. George E. Clarke and a friend had gone to Woods Hole, the nearest telegraph station, to get the news from the front. Suddenly the picnickers saw them returning in great haste. Rushing upon the grounds, Mr. Clarke threw his hat in the air and shouted that Vicksburg had fallen. After rousing cheers by the crowd, they all united in singing the Doxology.

Mr. Kimball was himself in the army as chaplain.

In 1864 "a suitable railing was placed on the church steps for the safety of aged and infirm persons."

In 1866 Mr. Kimball's salary was increased to \$1,200.00.

In 1869 measures were taken to procure a new organ, which was to bear fruit later on, in 1877.

The total membership of the church in 1863 was 202, of whom 26 were absent.

In 1864 it was voted to adopt the "Sabbath Hymn and Tune Book" in place of Watts' hymns.

In 1866 the church enjoyed a gracious revival. Many were hopefully converted. The Sunday School teachers were very faithful and helpful in this gracious season of blessing. The meetings were conducted by Mr. Kimball, assisted by Dr. McEwen of New London, Conn. As a result of this time of refreshing 27 were received into the church, among them one person at 80 years of age and another at fifteen.

Deacon Lorenzo Eldred was elected to office this year of 1868; a man who believed in system in spiritual and material things alike. It is on record that this church did much to aid the M. E. church this year.

In 1870 Mrs. Celia Cornish presented a bible for the pulpit. Deacon Lorenzo Eldred moved that Mr. Kimball's salary be raised to \$1,500.00, but it was not carried, 12 voting for the increase and 21 against.

Mr. Kimball resigned this year 1870, his letter containing this beautiful sentiment: "The love which you have so constantly manifested toward me and mine will always be held in fond remembrance, and I shall never cease to pray that the richest blessings may rest upon you."

Mr. Kimball graduated at Amherst in 1849 and at Andover in 1854. For thirteen years after his Falmouth pastorate he served as registrar of the Massachusetts General Association. He died at Amherst May 2, 1882.

As a preacher Mr. Kimball was plain, sound and intensely practical. He was a very successful pastor possessing good common sense and strong sympathies. His face and form will long be remembered among the churches on Cape Cod where during his pastorate over this church he was a leader in all good works.

Everybody liked Mr. Kimball, is the testimony of those who are living today. He was manly, and did fine work in the church. One Mother in Israel bears this testimony concerning him: "He was quick with his temper. I remember that when his children used to giggle in meeting he would come right down out of the pulpit and box their ears. He was a very lovable man though, with a big heart. He used to take tea with me often, and he enjoyed eating. All the ministers did."

Another tells how she used to stop at the home of Mr. Kimball on the way home from school, and how she was impressed with the size of the minister's head and its readiness.

Mr. Kimball was a very fine singer, and his favorite hymn was "Nearer, My God, to Thee." 87 joined this church during his ministry.

REV. HENRY K. CRAIG has the honor of having been the twelfth pastor of the First Congregational church in Falmouth. Mr. Craig was a native of Augusta, Maine. He was installed over this church in 1871, the sermon being preached by Rev. Dr. Herrick of the Mt. Vernon church, Boston, and the installing prayer made by Dr. Hooker. His letter of acceptance contains

these words: "A strong drawing towards you and a strong desire I have that I may be able to bring to you the special blessings of the Gospel.

Events of special interest occurring during Mr. Craig's pastorate of more than 17 years were the formation of the Choral Union in 1871; the purchasing of land and the erection of the present beautiful parsonage, in 1875, at an expense of \$4,000; the presentation, in 1876, of a new organ from the Organ Fund society; the formation of the Woods Hole Congregational church in 1880; the adoption of the new hymn book "Spiritual Songs" in 1884; the celebration of the bi-centennial of the town in 1886; the organization of the Christian Endeavor society Aug. 17, 1887; and the formation of the Seaside Gleaners, a society organized in the interest of foreign missions and especially interested in Mrs. Capron and her work in India.

The Organ Fund society was called into existence in 1875 with the following persons either holding office or identified with the objects of the society:—H. K. Craig, Mrs. H. F. Gifford, S. D. Robinson, George E. Clarke, Benjamin F. Jones, Minnie C. Lawrence, Clara N. Herendeen, Susie H. Taylor, Hattie C. Davis, Grace L. Pierce, Mary F. Baker, Mrs. Erasmus Gould, Mrs. W. H. Hewins, Lewis H. Lawrence, Joseph C. Burgess, Rowland R. Jones, Hattie B. Swift and Alexander McL. Goodspeed, Esq. Through the instrumentality of this society and a long list of subscribers a sufficient amount (\$1,206.44) was raised to purchase and put in place the organ which has ever since been ministering to the edification of the people of this parish.

The munificent gift of \$5,000 to this church and society in 1884, by Captain Warren N. Bourne who was a kindly man who did much good in very quiet ways, leads me to speak at this point of my address concerning the church funds.

By special act of the General Court in 1824, it was enacted "that the First Congregational church in Falmouth be authorized and empowered to sell and convey in fee simple all the real estate of said society, consisting of ministerial and parsonage lands, the revenue arising therefrom to be appropriated towards the support of the Gospel ministry forever." These lands comprised most of the territory between Shore street and Falmouth Heights. The

church fund consists therefore, first of the money secured from the sale of these lands; second, the gift of Capt. Warren N. Bourne of \$5,000; third, gifts of smaller amounts from Miss Anna L. Davis and Mrs. Celia D. Bourne. The funds are invested as follows: Stock of the Boston & Albany railroad, stock in the Falmouth National bank, stock in the Yarmouth National bank and a deposit in the New Bedford Institution of Savings. The present market value of the fund is \$12,250 and yields an income of about 4%.

Other gifts to this church and society include the Study addition to parsonage by Mrs. Celia Bourne, \$200 from Love Fish for horse-sheds, the chandelier costing \$100 from Anna L. Davis, the first organ from Elijah Swift and the land for the present horse-sheds from his grandson of the same name, the Communion cups from Dwight Bisbee, the trays and glasses from Miss Celia Rogers, the vestry pulpit and chairs from Mrs. Mercy Eldred in memory of her husband, Deacon Lorenzo Eldred, \$100 from Arthur L. Bates to repair the vestry, the Bible from Mrs. Cornish, the present pulpit furniture from the family of Dr. Hooker in his memory.

An Act of the General Court in 1887 marks a new era in the method of raising funds in this parish. It is Section 1 of Chapter 419. An Act relative to the Assessment and Collection of Taxes of Religious Societies. Be it enacted as follows:

Religious Societies shall not assess taxes on the polls or estates of their members, provided that pews may be assessed as heretofore. This Act went into effect January, 1888.

From this time the good work of Herbert H. Lawrence (and his 6% for collections) was a thing of the past.

The Christian Endeavor Society of this church was organized August 17, 1887, six years later than the formation of the original society at Portland. The original charter members included William C. Davis, Harriet C. Davis, Marcia P. Rogers, Celia L. Rogers, Susan E. H. Herendeen, Antoinette P. Jones, and a Miss Bradbury, who was then teaching in the public schools. The immediate organization was perfected through the assistance of Hon. Samuel B. Capen and Mr. Barna Snow. Beginning with eight charter members, the society has continued to the present time, a help and inspiration to the work of the church.



It was during Mr. Craig's pastorate that George E. Clarke was elected deacon of the church, and this suggests at this stage of my review the noble men of God who have filled that office in the 200 years' history of the church. Among them have been Moses Hatch (1708), Joseph Parker (1732), Job Parker, Joseph Davis, Solomon Price (1786), Sylvanus Hatch (1789), Benjamin Hatch (1804), Braddock Dimmick (1810), Solomon Lawrence (1824), Thomas Fish, who held the office for 25 years, Prince Jenkins, Isaac Swift (1836), Moses Rogers, Thomas Robinson (1849), Lorenzo Eldred (23 years), Gideon Gifford (20 years), George E. Clarke (1874), Obed F. Hitch (1889), Seba A. Holton and William Cristy Davis.

These men have performed most important parts in the history of this church. "First proved, they have used the office of the deacon, being found blameless."

Mr. Craig resigned May 6, 1888, the church passing the following resolutions: "This society desires to express its appreciation of Mr. Craig's high Christian character and consistent and gentlemanly bearing he has ever maintained, and the fidelity with which he has discharged his duty as a pastor, citizen, neighbor and friend during the 17 years of his pastorate." Seventy united with the church in these 17 years.

Mr. Craig graduated at Bowdoin college, the youngest in a distinguished class and receiving the highest honors. He was a thorough scholar, his sermons being models of classic English. He was especially quick and tender in his sympathies, and possessed a fine poetic sensibility. His lines written for and published in the Boston Journal with reference to the 20th century, are peculiarly appropriate today—

"O day of God, in man's arithmetic,  
A thousand years, thy dawn even now we see.  
We would be patient: strife brings victory!

Stupendous, mighty deeds to-day our race  
Is witnessing. What must thy glory be  
Before thy end, O coming century?"

By reason of age, at least, this church can claim the motherhood of all other churches in this town. In 1887, St. Barnabas'

Episcopal church was organized, and consecrated in 1890. Though so different in polity, there has always existed a kindly relation between the two churches, especially during the long and successful pastorate of the present rector. The following sentiment is characteristic of this appreciative rector: "I feel much love and pride for the old church, for what she stands and has stood for."

A large part of the time between 1888 and 1890 the pulpit was supplied by REV. CALVIN G. HILL of Milton. Mr. Hill is recalled today as a man of fine personal appearance, with superb voice and unusual delivery. He was evangelistic in his methods, genial and companionable in his demeanor. Could he have been persuaded to settle here he would undoubtedly have done an effective work for the Master, and in all probability you would not have been burdened with this long review by the speaker. He was respected by all. Four joined the church while he was acting pastor.

The thirteenth pastor of the church was REV. CHARLES H. WASHBURN, a graduate of Amherst College, class of 1883, and if there is any luck in odd numbers, he was certainly fortunate in being the one selected, for that pastorate is to him one long precious memory of days and months and years spent among a most appreciative, patient and forbearing people. What was done during his ministry he leaves for some future historian to relate. Suffice it to say that 58 united with the church in the eight years.\*

Fortunate indeed was the church in securing the services of Rev. Edgar T. Pitts as a supply between Mr. Washburn's going

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\*Mr. Washburn's modesty prevented him from doing justice to his own pastorate which must be considered one of the successful ones. During that period the church enjoyed a goodly degree of prosperity, both in spiritual and temporal matters. Clubs were organized for the boys and girls which did much to keep them interested in the church work. A weekly Calendar was published for three years. A large addition was made to the parsonage. Mr. Washburn did not confine his efforts to the limits of his own parish, but was ready to do anything which he thought was for the good of the town. At his suggestion the Board of Trade and Industry was organized. Under the auspices of this organization a very successful Marine Fair was held and with the funds thus obtained a course of lectures and entertainments was maintained for several years. Mr. Washburn also edited two books showing the scenery, buildings, etc., of Falmouth.—[Ed.]

and Rev. John H. Quint's coming. Though Mr. Pitt's term as acting pastor was brief yet it was full of earnest evangelistic undertaking and most eloquent preaching. Conservative in his theology, his sermons were spiritual and intensely interesting. His delivery is remembered as fine. Dissatisfied in not seeing immediate results of his earnest work for the Master, he too readily sought another and larger field of labor. Seventeen persons were received into the church during Mr. Pitts' ministry. The Women's Union was a worthy accomplishment of his pastorate. The horse sheds are also of sufficient importance to be mentioned in connection with Mr. Pitts' ministry, for nothing could be more considerate of the horses or encouraging to attendance upon church from the outlying districts.

JOHN HASTINGS QUINT, graduate of Bowdoin 1897, Bangor Seminary 1896, (two years at Dartmouth), worthy son of an illustrious father, who had been the most intimate friend of a former pastor of this church, (Mr. Kimball), was called to this church, June 18, 1900. In his acceptance Mr. Quint said: "Trusting that the Holy Spirit has led me to my decision, and praying for your hearty co-operation in the Master's work." This manifests the spirit with which Mr. Quint began and finished his work in this town. We shall long remember the tender witness borne by Mr. Quint's Rochester parishioners to his fidelity and devotion as they reluctantly permitted him to leave them after a pastorate of two and a half years. Much enthusiasm prevailed in the Society during Mr. Quint's ministry, it being increased very greatly numerically, 12 joining at one time, and an attendance of 35 is recorded at one of the Society meetings, a thing quite out of the ordinary.

New by-laws were adopted in 1906. Among them we are reminded of the Lincoln experience inasmuch as provision is made for a possible colleague pastor:—"The church shall have right in all cases to select a pastor (or colleague pastor) when it may be deemed expedient." Forty-two persons were received into the church during Mr. Quint's five years and a half ministry.

Upon resigning February 1, 1906, Mr. Quint writes: "I wish to bear witness to the Christian spirit with which you have co-operated with me. The friendships here made will ever be

cherished in my heart. Your manifest kindness will put me under an eternal sense of blessed obligation."

The character of Mr. Quint's influence in Falmouth may be understood by recalling the testimony borne by this church and society: "Resolved, it is with deep regret that we sever this relation—we would bear testimony to his ability as a preacher, strong and fearless, to the exceptional beauty of the pastoral relation that he has established through the force of his personality." A strong preacher, liberal in his theology, social as a pastor, his ministry in Falmouth is recorded as successful.

REV. FRANK W. HAZEN, the present and fifteenth pastor, is a graduate of the University of Vermont in 1890 and of Hartford Theological Seminary in 1897, and was called to this church June 28, 1906. The call was accepted with these lines, "deeply sensitive of the responsibility of the office and conscious also of the inability to fill it adequately; never-the-less considering it as a call of God, and seeking to follow Him who was able to make preachers of fishermen, I accept the call."

Mr. Hazen had nine years' experience in the ministry previous to his installation in Falmouth, and his work here has already verified the church's judgment in his selection. Able as a sermonizer, quiet and unassuming in manner, devoted to the highest interests of the community, he has proved himself a worthy successor of those who went before him. Nine have united with the church.

From Mr. Palmer's day in 1731, 1341 persons have been identified with this church. The present membership according to the 1908 Year Book is: Males 34, females 98, total 132; 35 are absent. There are 150 families in the parish; 199 members in the Sunday school. The church gave \$520 for benevolences in 1907. Value of church property \$11,200; invested funds \$12,250. There is no debt.

What precious memories of the past! How many silent worshippers appear to take their accustomed places today within the Meeting Houses of their times! How many men like General Joseph Dimmick, statesman, soldier, patriot and Christian; Braddock Dimmick, whose whole life was associated with the good things of the town; Elijah Swift, public-spirited, generous and

patriotic; Samuel Lewis, teacher and lay preacher of the Gospel; John Jenkins, to whom the records refer in mentioning the West Falmouth road—"the road that John Jenkins goes to meeting"; Dr. Moses Rogers, a physician who was not slow to identify himself with the interests of this church; John C. Parker, who wearied of ministers who told about what they did not know, and who had a special aversion for sermons on "Heaven"; Charles H. Goodwin, public-spirited and foresighted; Deacon Thomas Fish, of whom it was said, "the most scrutinizing eye could see no defect in him"; and Joseph C. Fish, the second, a man who lived all his life where he was born on the Quissett hills, and who was known as an earnest worker for temperance; Nehemiah P. Baker, 34 years commanding vessels and never losing a man, uniting with the church at 70 years of age; Francis Davis, training his children in ways of righteousness; Samuel F., his son, sailing before the mast at 16 years of age, three of whose six children were born on the island of St. Helena; Henry F. Gifford, engaging in whaling at 13 years of age, and giving of his best service in after years to this church; Lewis H. Lawrence, whose prayers we seem to hear today—"O Lord, we are as prone to do evil as the sparks are to fly upward"; it has been men like these that have made the history of this church glorious!

And of the society, there have been men no less devoted and true to the highest interests of this church—men like Solomon L. Hamlin, who never tired of giving his best to the needs of the church and was never so happy as when, on Sunday morning, making fast the old-time vehicle with its oval windows to the hitching post across the way; Silas Jones, whose presence in the community was a blessing of itself; "Nobska Tom," Capt. Thomas McLane, Capt. Thomas Lawrence—it has been men like these who have sustained and encouraged the ministers as they have come and gone.

Of the women, you have just heard. Mrs. H. B. Hooker, Mrs. John Jenkins, Mrs. Lewis Herendeen, who believed that God sent the ministers of Falmouth, Deborah Davis, in whose memory Stephen Davis of Brockton sends these flowers; Sophia Gould, Sarah Lawrence, Harriet Swift, Adeline Jenkins, Mrs. Henry F. Gifford, Mrs. Geo. E. Clarke, Nettie Lawrence, Mrs. Elizabeth

Stuart, "Grandma" Lawrence of Teaticket, Mrs. Aiken, Mrs. Levi Fish, Mrs. Mary Davis—the well worn path across the green—these all loved the House of God! Knowing them all as I did, I cannot refrain from mentioning their names today!

Two hundred years! What marvellous changes have come to pass during the two centuries! What improvements in the comforts, the arts and science of life! In 1828 a tri-weekly stage carrying the mail between Woods Hole and Sandwich; the New Bedford packet making its landing at the foot of Shore street; in 1832, William Hewins handling the ribbons via North and West Falmouth; a sail boat carrying the mail to the Vineyard; the Falmouth postoffice, established in 1825; the old village street with Dea. Braddock Dimmick, Nathaniel Shiverick, Major Hatch, David Lewis, Weston, Charles and John Jenkins keeping store; and lo! in 1872 a fast steam train to Boston! Still amid all these changes and improvements—the telephone, wireless telegraphy, automobiles, etc.—the same old message is needed. The holiness, majesty and authority of God's Law, the sinfulness of man, the atonement and ransom by the sacrifice of Jesus Christ—this is the Gospel needed in Falmouth today! It has been the fruitful seed of all the prosperity of this town in the past. It has been the silent power which has wrought the many changes we see today.

The memory of the past quickens us to new life! The past 200 years bear witness today to the power and love of God. It evokes from our hearts thanksgiving and praise. It holds within it inspiration for future accomplishment in Jesus' name. As Samuel set up a stone between Mizpeh and Shen, inscribing "Eben-ezer" upon its face, thus bearing witness to the goodness of God in the past, so do we, this day, acknowledge our indebtedness to Him.

It is only a small portion of this church's history I have been able to rehearse. The part which God has most delighted in and which He has most signally blessed cannot be written. The personal sacrifices of the brethren and sisters all the years from generation to generation; the noble acts of Christian service which have ever characterized the membership of this church; the secret prayers from age to age, God only knows—all these will be reviewed in the great anniversary beyond!

I have been obliged to content myself with a mere outline of the external events of the church for 200 years. Meager and unsatisfactory as it has been, may it nevertheless deepen our love for the church, increase our devotion to the truth for which it has always stood and strengthen our faith in the God and Saviour who thus far has led this people on.

For 200 years it has echoed the message of God to man. It has had a message to the sinful and good; to the rich and poor; to the strong and weak; to the sick, the suffering and the dying. It has aimed to carry glad tidings to every heart in the community. It has never forgotten its responsibility to those dwelling in foreign lands. It has not failed to show itself interested in every department of human life. Jesus Christ died for the salvation of the whole man—that has been the message of the First Congregational Church in Falmouth for 200 years.

There is an old fable which carries with it a most suggestive lesson:—When Zaccheus was old, he still dwelt in Jericho, humble and pious before God. Every morning at sunrise he went into the fields for a walk and he always came back with a calm and contented mind, to begin his day's work. His wife wondered where he went in his walks, but he never spoke to her of the matter. One morning she secretly followed him. He went straight to the tree from which he first saw the Lord. Hiding herself, she watched to see what he would do. He took a pitcher and carrying water, poured it around the tree's roots which were getting dry in the sultry climate. He pulled some weeds here and there. He passed his hand fondly over the old trunk and then looked up to the place among the branches where he sat that day to see Jesus pass by. After that he turned away with a smile of gratitude and went back home. His wife afterwards referred to the matter, and asked him why he took such good care of the old tree? His reply was "It was that tree which brought me to Him whom my soul loveth."

Many there are who can say upon this anniversary occasion:—  
"It was the OLD FIRST CHURCH IN FALMOUTH that brought me to Him whom my soul loveth."

Who can measure the worth of a church like this! Within these past 200 years nations have grown and decayed, but this

church remains today an independent republic—Congregational—standing as of old for conscience, free government and truth! Founded upon the Rock, Christ Jesus, His promises have secured its perpetuity, provided its members continue faithful. In the words of Dr. Hooker, we are able to say today, after 200 years, "And still the good work goes on."

"Not unto us, not unto us, but unto Thy name, O Lord, be all the glory!" AMEN.

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## The Women of the Church and Their Work.

MISS CELIA L. ROGERS.

It is a privilege to speak on the topic assigned for this hour: "The Women of this Church and Their Work."

The records give us but meagre facts about those first women of the church. Between the lines and elsewhere we read of their strength of character won by hardship and struggles; of their faith in God and loyalty to his teachings, and their devotion to their homes and to the church.

The Bible depicts the faults as well as virtues of its characters. Quaint epitaphs on tombstones in some old New England grave-yards tell of strife as well as peace. The old church record books show that misunderstandings and ill-feelings sometimes occurred. The church, however, held itself responsible, if possible, for the settlement of disturbances which prevented unity in the church and could not be settled without its help, thereby strengthening its influence and the characters of its members. We read that previously to 1740 one Betty R. had accused one Robert P., a member of the church, of "breach of promise whereat he was offended." The case was brought before the proper authorities. No proof or evidence appeared and the case was acquitted. Betty was denied "Communion with the Church in



Special Ordinance till she could give Christian Satisfaction." A year later, at a special meeting, a committee was appointed to interview her, she having moved to another town, and see if she would give satisfaction to the church. If she would not, "the pastor would write an account to the church to which she immediately belongs." She did not comply till three years later, in March, when "she did appear and offer acknowledgement of her error, asking forgiveness, (and Brother Robert signifying that if the church should accept he should not disaccept)" her apology was unanimously accepted. A bit of sentiment is suggested between the lines of the record book for we read there had been a disagreement between one of the deacons and Robert P. about some sheep and the pulling down of a fence. Harsh words had been spoken by both parties. The matter was brought before the church and finally settled. We read that in December at a church meeting they both "did express their Forgiveness and Charity towards each other in respect to the difference which had arisen between them." News traveled slowly in those days, and going from place to place was not as easy as it is today. Had Betty heard of Robert's humble confession, and did she wish to show that she, too, was true and sincere? However it was, the early spring found her here, after her long silence to set herself right with the church.

Minister Palmer gives a glimpse of his wife when he records her name as a candidate for, and her admission to the church, and adds in parenthesis (my dear wife).

A meeting was held in 1762 to consider the case of a sister. She confessed her sorrow that she had "not shown that strict regard for the truth which a Christian ought always to maintain and shew." She asked pardon of God and forgiveness of the church. The church accepted her acknowledgement.

In 1785 a sister had a controversy with a brother member about a house and land affair. The church finally appointed a committee of five to advise them. The committee advised them, if they could not settle the matter privately, to refer it to three judicious men chosen mutually between them, and that they live in peace, love and charity, as their duty to themselves, the church and the interests of Christianity. Thus the women who needed

assisting in the settling of troublous matters could rely on the church for aid and advice.

Another case is given later of a sister who had a difference with a member. We read that the matter was brought before a church meeting and a reconciliation was soon effected.

We wish that more had been recorded of the work and lives of those early women whose homes were in different parts of the town. With the growth of the town their numbers increased. They were earnest attendants at church in those days of morning and afternoon services. The noon hour was spent at the homes of friends or in social chat in or about the meeting-house. Special seasons of interest known as revivals found them in prayer, seeking for the church and people a large outpouring of the Holy Spirit. That of 1812, known as the Great Revival, is described in the Historical address.

Of the young women whose conversion occurred at this time and who were helpful members of this church for many years, the varied experience of three may be of interest. To one the decision to give her life to Christ came quickly and calmly. The second spent days and nights in strained, anxious questioning whether she had a right to call herself a Christian. The answer came sure and clear, and filled her heart with joy and gladness. The third, younger than the others, a gay, fun-loving girl, declared she was not ready yet for serious thoughts but preferred good times with her mates. Returning home one evening from a social gathering, she entered by a door, left unfastened for her at the back porch of the house. Half way through the first room, in the darkness, the words of a curse to her soul, roughly uttered, startled her. She fled to her room. The voice, though unexpected, she realized must belong to some stray, half drunken sailor, to whom her father had given kindly shelter. Her entrance had roused him from his drunken stupor. The words thus spoken however would not leave her. She could not shut them out. That night in her room she thought and reasoned and took a resolute, earnest stand as a follower of Jesus Christ. From that time to the close of her long well-filled life, her strong, practical, beautiful spirit bore witness of her gladness in service for the Master.

Under date of 1825, in the church record book, is the report

of a committee appointed to investigate the case of a sister who had for a long time absented herself from the Communion 'service because she was troubled in regard to religious matters. She had not asked help of the church. The church considered itself at fault as it had neglected her in time of trial. Two other women had "neglected church." The committee considered them in good standing in the church, because "first they have no means of coming to church and are unable to walk, and second they appear to enjoy religion and wish to perform their duties."

In 1835, of a church membership of 237 over two-thirds were women. After the coming of Minister Hooker, in 1837, the work of the church broadened and deepened. Of the wives of previous pastors we know but little. Mrs. Hooker was an earnest, warm-hearted Christian, of refined and beautiful character. Her two daughters, Sarah and Annie, were young girls at that time. Mrs. Capron (Sarah Hooker), speaking of the time when she and her sister lived in Falmouth, writes: "Our day in Falmouth was before the age of associations and auxiliaries and societies. To be faithful in one's home life and faithful in church life and its service was rather the order of living. Faithful attendance at the woman's prayer-meeting seemed in those days to be the test of a deeper spiritual life."

The young women of the church were members at one time of a young ladies' society, the aim of which was to be of use. Such people always find something to do. So did they. One was the starting of a school in Davisville. The young ladies were the teachers, teaching in turn one week at a time. After a trial they decided it would be a better arrangement to have a regular teacher, and one was chosen and paid by the society.

Of the membership of the Falmouth Seamen's Friend Society, formed January 10, 1845, with sixty-eight members, of whom fifty-nine were women, the large majority were attendants of this church and all its officers were. This society furnished a room, to be called the Falmouth, in the new Sailors' Home, on Purchase street in Boston. In 1853, the Sailors' Home having been burned, the society furnished room 44 in the new building, on the same site. In 1856, material and money was sent to furnish a room in the Sailors' Home at Honolulu. In 1859, a library was put on

board the Commodore Morris, in care of Captain Jones. During these years the society kept the room in Boston and the one at Honolulu well furnished. Special work was done for sailors shipwrecked along our shore, and for the Fair for disabled sailors held in Boston; and supplies were kept on hand for use when needed in the work for sailors at headquarters in Boston.

Just when the Woman's missionary societies, the Home and the Foreign, were formed, we do not know. We are told that soon after Mr. Hooker came, some thirty women associated themselves together and raised money to send a missionary to the foreign fields. The early records of the two societies, as well as that of the Woman's Benevolent society, are missing. The work of these was much the same as today. The missionary meetings increased interest in the work, and funds were sent to the home and foreign fields. The Benevolent society met from house to house, later in the vestry, to sew and fill boxes and barrels for some home missionary family, and for other work needed in the parish or church work. The three societies were united under the name of the Women's Union while Mr. Pitts was pastor, a plan which has proved helpful.

The Falmouth Auxiliary of the Barnstable Branch of the Woman's Board of Foreign Missions was organized March 1874. The summer meetings were intensely interesting because there were present as guests, women who were closely in touch with mission work. Among these were Mrs. Hooker, Mrs. Augustus Thompson and others. One beautiful incident in connection with Mrs. Hooker, occurred the last time she was present at these meetings. She was far from strong. The leader turned to her and, half hesitating, asked if she had any message for the meeting. Mrs. Hooker paused a moment, then looking up, said slowly, "they told me before I came that I had better not talk in the meeting today;" then, a beautiful smile illumining her face, she added, "but it is easy to talk to the Lord. Let us pray." The prayer which followed was that of one who had long known the Father and had talked often with Him.

The Seaside Gleaners, a society of girls, organized by Mrs. Craig, did good work for eight years or more, giving generous donations to work in India and Spain.

The list of names of the women who have sat in these pews would be a long one. It includes home workers, missionaries in foreign lands, city missionaries, a doctor, nurses, a college professor, principals of schools, ministers' wives, a large number of teachers and many other professions.

Mrs. Bates and Mrs. Kimball, wives of former pastors here, have passed to higher service after lives well spent. Mrs. Sarah Capron, daughter of Minister Hooker, endeared herself to the people of India, where she served long years. Her name is not forgotten there. After 1889, she was for five years superintendent of the ladies' department of the Moody Bible Institute in Chicago. Since then Mrs. Capron has made her home with her sister in Boston, busy in mission and Bible work. Queenly Mrs. Chloe Jenkins was a leader in missionary enterprise. Many were the demands made on Mrs. Harriet Gifford. Well might she be called faithful. And Miss Elizabeth Robinson whose quiet, thoughtful kindnesses were unceasing. Her Sunday school boys speaking of her long afterwards, said, "We believed in HER religion. We would let HER talk religion to us as long as she wished. SHE was GOOD." Mrs. Deborah Davis, the model, sunny president of the Sewing Circle, was kept in office so long that her sister exclaimed one day, "I wish they would have a new president of the Sewing Circle so my sister can come to see me."

Oh, how many we could mention; those of active service and the quiet ones, seldom heard, yet strong in their influence for good. We give honor to the women of the past. They brought sunshine and gladness to this church. We rejoice in those of the present, in this county and across the seas, who are making the world brighter by their presence.

## Ye Olde Tyme Church Musick.

REV. CHARLES H. WASHBURN.

The most hallowed associations of God's house are those which are connected with its music. In all ages the Lord's children have "entered into His courts with praise." Music had a prominent part in the worship of the early Hebrew. A large chorus choir of 4000 voices was an attraction in Solomon's day, and the people praised God with instruments which were the handiwork of David. The temple was the Conservatory of Music for those times, and the popular singing book was the Psalms. The whole story of sacred music is included in the use of this great book of worship, —the Psalms. The world will never tire of singing their sweet utterances of praise. At the coming of Jesus an angel choir sang the "Gospel of Good Will" to men. At the last meeting in the upper chamber "they sang a hymn" before they went out to the Mount of Olives. The early Christians were sustained amid their trials and persecutions by their songs. A Roman officer, who was ordered to investigate a new sect called Christians, reported "a harmless kind of people who speak to one another in religious song." The psalms and hymns of the Christian church are always a reflection of the religious life of the church.

Choirs were first organized in the fourth century, but they were very soon silenced by the introduction of music too difficult for them to sing. The clergy of the day preferred to do their own singing in Latin. In the middle ages the church was not allowed to sing. Singing was the privilege of the priests. But with the Reformation came the glorious songs of the church. Martin Luther in Germany and John Calvin at Geneva told the people to sing and they sang praises. This epidemic of song spread all over Europe. Who has not heard of Dr. Watts' Version of the Psalms? Montgomery said, "Watts was the inventor

of hymns in the English language." Wesley, Doddridge, Cowper, Heber, Toplady, White, Bonar, were familiar names to the early worshippers of Falmouth. With the "Great Revival" in New England came an awakening in the singing of hymns. Prayer meetings became meetings of praise, and a prayer-meeting without song would be an anomaly.

But the time came in the history of the church when ordinary language failed and the demand was for instrumental music. The Bible speaks of "organ, harp, trumpet, cymbal"—let them praise the Lord. Violincellos or bass viols were the first instruments that were introduced into the New England meeting-houses. They were called the "Lord's fiddles". Violins met with considerable opposition for they suggested to our Puritan fathers the dance hall. Clarinets, flutes, violins, bass viols and bassoons were often played upon in the singers' gallery. The early ministers were in the habit of announcing "we will sing and fiddle the 45th psalm." In 1804 the Quincy church voted \$25.00 to buy a bass viol, and Quincy was then said to be ahead of the times. Edward Landers is said to have tuned his bass viol by the Paul Revere bell (chord C) and as the bell was installed in 1796, Falmouth could not have been so very far behind Quincy. This "catgut and resin religion," as the people called it when Mr. Landers appeared in his shirt sleeves for convenience in sawing the 'cello, was never very popular. In some cases, especially in Wareham, it led to many an over-heated discussion. It took Wareham 30 years to get accustomed to the "Lord's fiddle".

Falmouth must have been more progressive, for we recall today not only Edward Landers, William Davis and Lawyer Bennett with their bass viols; but Andrew Crowell and Henry Fish with their much criticised violins; Lincoln Fish, bassoon, and Samuel Shiverick, clarinet. The Psalm book of the Pilgrims was the Psalm book of Ainsworth. Longfellow mentions it in describing Priscilla in "The Courtship of Miles Standish":—

"Open wide in her lap lay the well worn psalm book  
of Ainsworth,

Printed in Amsterdam, the words and music together."

There were so few of these books that "deaconing" or "lining" the psalm by the deacon became the custom.

In the old church by the burial ground, the service began with prayer for 15 minutes, then followed the exposition of a Bible chapter, and then the announcement of the psalm. Deacon Moses Hatch would read the first line,—

“The man is blest that hath not bent,”

and sounding the first note as near “D” as he knew how, he would lead the congregation until the line was sung. Then the second line was read and the people sang—

“To wickedness his care,”

and so on through the psalm.

The first edition of the Bay Psalm book was printed without music. In 1690 notes were added of the only 12 tunes then in use. Litchfield, Canterbury, York, Windsor, Cambridge and Old Hundred were six of them. So little was known of musical notation that directions were printed for the leaders:—“Look out for your first note, and how many notes above and below that, so as you may begin your first note without squeaking above or grumbling below.”

In 1720 the singing was so bad that the ministers were seeking for a reform. In a Roxbury church the minister complained ‘at present we are confined to 8 or 10 tunes—besides, no 2 men in our congregation quaver alike or together, which sounds like 500 different tunes roared out at the same time.’

The Bay Psalm book was published for the comfort of the saints in public and private in New England. It was the Book of Psalms faithfully translated into English metre. Another book was “Sternhold and Hopkins’ Version” of the Psalms and it gave all the psalms of David in the English verse. Their renditions were lacking in melody and yet they were vigorous and impressive. Watts’ Hymns were not used until after the Revolution (1775). This church bought one dozen and a half of Belknap’s Psalm books in 1801 and later one dozen and a half of Watts’ Book of the Psalms. The present hymn books, “Spiritual Songs,” were adopted in 1884.

Music is the voice of God to the soul. There are more ways of preaching the Gospel than declaiming from a pulpit. A singer filled with the power and pathos of a great spiritual song can always touch the hearts of men. So, too, a good organ has often



carried home the message of Jesus Christ. The recognition of the organ was an acknowledgement that the best praise cannot be uttered by the human voice alone.

Two organs at least have borne up the hearts of the worshippers of this parish during the past 200 years. One was the generous gift of Elijah Swift in 1844, and Susie Lincoln, Annie and Sarah B. Hooker, Ellen Chadwick, Maria Chandler Jones, Celia Maria Bourne and Samuel F. Robinson called forth praise from it for many years, to the edification of the people. The other, the one now in use, was the gift of the Organ Fund society, backed by a long list of cheerful subscribers.

In 1877, a committee consisting of George E. Clarke, Benjamin F. Jones, Alexander McL. Goodspeed, Clara H. Herendeen, Susie H. Taylor, Hattie C. Davis, Grace L. Pierce, Mary F. Baker, Hattie B. Swift and Erasmus Gould, acting in behalf of the Organ Fund society, paid \$1,206.44 for the installation of the present Hook and Hastings organ, and it has given satisfactory service ever since.

With this later organ must always be associated the names of those who have presided Sunday after Sunday at its keys:—Clara Herendeen, Mr. Charles L. Hunt, Love Hewins, Mrs. Augustus Lawrence and the gifted Brooklyn, N. Y., organist, Miss Susie E. Herendeen (not omitting the present organist, Mrs. G. W. Jones). We must not forget that for one year our venerable member, Mr. R. C. Bodfish, paid the expenses of Newell E. Baker who came from Waquoit to play our organ, bringing his choir with him. Around these organists we seem to see familiar faces tonight:—Mrs. Celia Bourne with her fine sweet voice, Capt. William Jones with his unusually good bass, William Chadwick, and many another will occur to your minds. Among them of long ago, were Mrs. Deborah Davis, Harriet Jones, Love Davis, Marcia Lewis, Cornelia Swift, Love Fish, Thomas Fish, James Swift, Mr. and Mrs. Charles Dimmick, Sophia Swift and Celia Nye. Mention must be made of long and faithful services of James H. Davis as choir leader and his associates, Mrs. Gibbs and daughters, Dr. and Mrs. C. N. Thayer and Julia W. Swift. And later, clustered around the new organ, we can easily recall tonight the following:—Clara, Minnie and Caddie Williams, Harry B. King, Carrie

Davis, Annie B. Tubbs, Love Hewins, Henry Oscar Davis, Florence Davis, Maude Stentiford, and many a sweet faced and voiced teacher in the public schools.

Still later there must be mentioned a most devoted band of appreciated singers, among whom are Mrs. S. A. Holton, Harriet C. Davis, William E. Davis (of Columbus fame), Sadie Robbins, Martha Hatch, Mr. and Mrs. Wheeler, Mrs. A. F. Kelley, Mrs. A. O. Stanger, Henry W. Hall, Mr. and Mrs. W. C. Davis, Mr. and Mrs. Levi Lawton, Mrs. T. L. Swift, Mrs. F. E. Wallace, Jennie L. Mason, Mrs. A. C. Davis, Mrs. Frank Clark, Mr. and Mrs. Fred C. Stewart, Mrs. F. W. Hazen, and George W. Jones. This last singer deserves special mention upon this anniversary occasion. For more than twenty years he has given of his time and service in the rallying and sustaining of a good choir in this church. Recognizing that in the 19th century church music began to be cheerful and simple, he has constantly maintained a high type of hopeful and inspiring music in the worship of the First Congregational church a contribution which has helped many a weary pilgrim over hard places in the way.

With the hymns of the church came, of course, the tunes. China, Dundee, Mear, Northfield, St. Thomas and Marlow were as sacred as the hymns themselves to such early singers as Joseph and Lincoln Fish. Mear and Northfield will always be associated with the "Quissett Revival" anniversaries.

How familiar to the old singers were the songs of the Psalter, The National Lyre, Sabbath Harmony, Harp of Judah, Temple Choir, Leader, Salutation and Victory! All of these books have been in use by our choirs from time to time, and two of the selections sung tonight are taken from them.

So sang the fathers in this House of God, generation after generation! One by one they have gone to rest in yonder burial grounds with an unshaken faith that some time at the call of the archangel, at the blast of the trumpet, they should rise and stand before God, and sing the "New Song" of "worthy is the Lamb to receive glory and honor and riches and power."

## Anniversary Sermon.

REV. FRANK W. HAZEN.

*Deut. 32:7—"Remember the days of old,  
Consider the years of many generations."*

The tree, it is said, sends as great expanse of roots beneath the soil as of branches into the sunlight. There is no great institution among men that does not have its roots deep in the past: cut those roots and you injure the growth of the institution: dig around them, cultivate them, and you will reap rich reward of your labors in increased fruitage.

No study is more full of inspiration for the present and future than history. We would "accept the message of the centuries as against the years." Says Conan Doyle, "Go into Westminster Abbey and THINK, and as the nation's past is borne in upon you, you will have no fear for its future." It is that the greatness of the past may be borne in upon us that we have this three days' celebration—the past of our church, the past of our town, the past of New England of which we are a part. We cannot understand ourselves until we understand whence we have sprung.

We could not, if we would, escape the influence of the great past: most emphatically we would not if we could. We would not forget our fathers and mothers: far be it from us to forget our spiritual ancestors. Some things about them we criticise, but there is more in them that we would do well to emulate. They were heroes, the men and women who settled Falmouth, the men and women who organized this First Church of Falmouth 200 years ago. It is the fashion in some circles to speak with a sneer of the Puritanic narrowness. From the height of our 20th century civilization, of our marvelous development and achievements, of our unequalled advantages, of our stupendous opportunities, we incline to look down on the days of meagre opportunity, of narrow views of God and man and life, of stern, unbending

devotion to principle. We shall do well indeed if we make as good use of our opportunities as did the men two centuries ago of theirs!

This is not the time to rehearse the events that led to the founding of this church 200 years ago; but we wish enough of the history for a background, to show a little of the sturdiness, the devotion, the sterling worth of those whom in these days we shall have much in mind, to show why they are worthy of all the honor we can give them, and why we honor ourselves when we pay them the honor that is their due. Surely it will not be out of place to say that the origin of this church lies back of 1708, in the great Puritan movement, which, in 20 years from the landing of the Pilgrims, brought, some say, 50,000 Puritan emigrants from Dutch and English ports. And, as has been said, "the reasons that compelled their departure from the old country determined their quality: they were all men of rigorous consciences, who loved their fatherland much, but religion more; not driven from home by mercantile necessities or ambitions, but by their determination to be free to worship God. They were, as Milton said, 'faithful and freeborn Englishmen and good Christians, constrained to forsake their dearest home, their friends and kindred, whom nothing but the wide ocean and the savage deserts of America could hide and shelter from the fury of the bishops.' Men so moved so to act could hardly be commonplace."

Such is the ancestry of the settlers of Falmouth. From the vicinity of Boston, the center of Puritanism, they moved to Barnstable, whence they came to Succanessett in 1660 and the succeeding years, and founded the first town in New England (according to Mr. Dillingham) to be settled on principles of religious toleration. The town was incorporated in 1686. The following year the town voted a farm and a house "for the help and encouragement of any fit person that doth or may be employed in teaching the good word of God amongst us." That was 21 years before the organization of the church. Apparently the "help and encouragement" of the farm was not sufficient to induce a preacher to settle among the scattered colonists much before the year 1700, and before that time we are told that they were regular attendants at worship in Barnstable.

The men and women who settled Falmouth were devoted to the things of God. In 1708 they organized a church when they had nineteen members, only seven of them males, when the population of the town was small and scattered, when self-support was an achievement, to say nothing of a surplus for church purposes, when every consideration of worldly prudence would say: "You have all you can do to look after yourselves, clear your land, raise your crops in summer for the long, hard winter; get for yourself everything you use, food, clothing, shelter, fuel; support your schools, build the roads and bridges you need, etc. The church came first, not last in their thought. So far as I have been able to discover, there was no school for ten years yet. Were they narrow-minded, did they lack the thousand comforts and enjoyments and luxuries that we have in such abundant measure, did they have a meagre life? They had devotion to a great ideal, the church of the living God. And can we do any less than pay them the highest honor?

This devotion, this sacrifice has been justified in all the years of Falmouth's history. It is this that we celebrate; it is this that makes this day worth observing; it is this that underlies the true greatness of Falmouth—the true greatness of New England. Considering what they had to do with, I doubt if there was ever a people who made achievement equal to that of the early settlers of these shores. "There were giants in those days," giants in purpose, in devotion, in achievement, in influence upon posterity, in influence for good upon the world's history. It has been said that about 1750 "New England was the one point of the world where every man and woman was able to read and write." The first Pres. Timothy Dwight declared that the New England mind became what it was because all men, high and low, thought both on politics and theology—the two subjects of deepest interest connected with the problems of this life and of the life to come. Was not the devotion of the fathers to the church justified in the sons? Devotion may not always be as wise or as broad or as tolerant as we might wish. The world moves onward and God ever brings larger and larger purposes and achievements into view; but in this one thing, devotion to the things of God, yielding the supremacy to conscience, no age has surpassed that of the century following

the landing of the Pilgrims at Plymouth; and it is these that laid the foundation of the greatness of which we now boast.

The men of 1708 were pioneers, with all the hardships, all the sturdy, rugged independence, and all the development of character that pioneering engenders. Consider how meagre was the equipment of the times when this church was organized: no stoves, no coal, no matches, no kerosene oil, no medical science worthy the name—starving the patient and bleeding him the sovereign remedy; the Bible, Pilgrim's Progress and Shakespeare the only literature. The first American newspaper was published in 1704; not many copies of it very likely reached Falmouth, for the first post office in America was not established until 1710. The first American railway was nearly 120 years in the future. Harvard College was growing old, but Yale was an infant of only eight years. Few of the honored names of American history were then known: Franklin was born in 1706—he had not yet won fame; Samuel Adams was not born until 1722, Washington in 1732, John Adams in 1735, Hancock in 1737, Jefferson in 1743, Hamilton in 1757 nearly 50 years after the day we celebrate. The babe born in the natal year of our church was an old man of 68 when the Declaration of Independence was signed. What would life in America be without Washington and the Fourth of July? How could we train our youth in patriotism and honor? It was in a school of a great hard experience that the men of early New England were trained, and that school trained great men.

The men who could do what the men of New England did with what they had to do with are worthy of all the honor the seventh generation of their descendants can heap upon them. We may repeat, they were enabled to do as much as they did because they were grounded on the rock of a great purpose and a great devotion, none other than the perfect will of God. We bring honor to ourselves when we try to do honor to these heroes of 200 years ago. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," was not spoken of the seventh generation of grandfathers, but it applies even there. We cannot break from the heroic past without irretrievable loss. We cannot consider the spirit of the heroic past

without catching somewhat of its spirit of heroism. We cannot view the devotion and sacrifice that made possible the achievements of these 200 years without somewhat of that spirit of devotion and sacrifice passing over to our spirits and kindling a kindred spirit of devotion and sacrifice.

If the men of 200 years ago were narrow, short-sighted in some ways, if they made mistakes, we honor them by now taking a broader view, by avoiding their mistakes, by improving on their faulty way of doing things: if they were men of high virtues, of sterling courage and rugged strength, as we know they were, we cannot do better than abide for a time in the spell of their greatness that as much as may be of that greatness, perhaps a double portion, may descend as a mantle upon us. The historian of a certain Vermont town says, "With all our advantages at this advanced age, I honestly think that we are inferior to our grandfathers and mothers, physically, morally and intellectually. The popular opinion that they surpassed us only in their physical strength and endurance is a mistake. It is in their moral power that they appear to the best advantage: their zeal and steadfastness, their unbending energy, their devotion to principle, has not since been equalled—so I think." If that is a true judgement as regards seven generations ago, it is time we began to honor the past to see if we cannot bring down its greatest glory, its most precious heritage to live with renewed vigor and fruitfulness in this 20th century.

God was very great and very real to the men of 200 years ago. The right worship and service of Him was the thing of first importance. Some of their conceptions of God seem to us as stern and hard as the conditions of life under which they lived: but Holmes was right when he declared that a faith that breeds heroes is better than a lack of faith that leaves nothing worth being heroic for. We are heirs of a vastly larger world than they,—we must develop a vastly larger faith, if we are to be worthy sons of our sires. If our greater world seems to demand a God so great that we make Him unreal, a formless mass of energies and powers that we reduce to a name and call it Law, we might better go back to the reality of the God of our fathers. "One step above the sublime makes the ridiculous, and one step above the ridiculous makes

the sublime again." If we have taken the one step above the sublime conception of the God of the Puritans, it is time we took the second step and came out on the mountain peak of the most sublime view of God the world has seen, or can see at this stage of its development. We have the opportunity,—have we the will? We have the inspiration of the faith of our fathers, the knowledge of what it wrought in them; we have the achievements of 200, of 1900, of 5000 years to spur us on; we have all the added wonders of the 19th century revelation of God; we have every advantage of which heart can dream: the privilege lies before us, the stupendous opportunity, of crowning the greatest age of the world's history with the greatest faith of the world's history, the greatest devotion, the greatest achievement for the kingdom of God. It is for us to make abundance minister to strength of faith and character and enthusiasm of devotion, as those whom we honor in those days made deprivations and hardships. It is thus that we can best honor those whom we delight to honor. It is with this end in view that we are in these days to remember the days of old and consider the years of many generations.



## What the Church Stands For.

REV. CHALES S. BROOKS, WELLESLEY.

What the Church Stands for. It comes naturally with the thought of the past in mind to say, first of all, that it stands for its historic dead.

Two hundred years of church history! What a procession of the six generations of goodly and godly people have filed slowly past as the two centuries have come and gone. What a host of youth have, under the gracious shadow of this church and at its clarion call, put on their armor for life's battle and then have gone upon the field of contest for God and good. What a throng of stalwart and true men have here stood in serried ranks for the great causes of human kind. And the procession is not all observed until you note the worthy women in a multitude who have wrought like Dorcas and Phoebe and Martha, and beside, the venerable and venerated men, who through faith, subdued evil public sentiment, wrought righteousness in church, and town, and state, out of weakness were made strong, and at length went up to their immortality to reign and serve with the Immortals.

These in detail others may paint to the life, and so the noble, numerous dead live and act again in your presence. Being dead they will yet speak. They have their indefeasible posthumous existence; your beloved and worthy dead will never die. No good man can get altogether out of this world. He may wear, when he lives, a crown of thorns or a crown of gold; a crown of obscurity or a crown of notoriety. he will live here in his posthumous influence,—live in public sentiment, in customs, in maxims, in law and in institutions, time without end.

Let me in this connection present to you some lines from the excellent poem of the Rev. Edward N. Pomeroy, recently published. It bears the title, "The Foreside Meeting House," which in its location, by singular coincidence partly in Falmouth, Maine,

and near a bay, bears resemblance to your house in which we are met. He writes:—

“The Meeting House belies its age today;  
 The spot its loveliness unspoiled retains;  
 The silver shimmer of the isle-strewn bay  
 Still passing, still remains.  
 Here gathered they who in contrition came  
 With sin and sorrow, and their solace found;  
 Here left memorials to last when fame  
 Oblivion has drowned.

And here the singing of the rural choir  
 Was touched to heavenly harmony as when  
 Their voices thrilling with celestial fire,  
 The angels sang to men.

And when the shrine and scene we leave behind,  
 Childhood and age will gather, year by year,  
 The Sabbath satisfaction still to find,  
 And lose their burdens here;  
 For yonder molten mirror will be bright,  
 The girdling landscape meet the girdling skies,  
 And God His children to His Fane invite  
 When we are memories.”

The church stands for the superlative sacred music of the world. We have been inspired and lifted today and tonight by the special music of the occasion. Among the contributions conspiring to give this church power in its two hundred years of history, is its music by chorister, organ and choir. I wish to record the distinct aid of music as among the elements making for the effectiveness of this church as I have seen it in my temporary connection with it. The church at large stands for the superlative sacred music of the world. It is unquestionably a fact that the supreme sacred musical compositions of the earth are those which grew out of the kingdom of God. Note the song of Miriam, the song of Deborah, the Psalms of David. In these songs of the psalms, man is upon his knees in adoration, praise and petition.

Dispossess the Bible of its music and you have shorn it of transcendent charm. Hush the harp of David, break the strings

of Isaiah's lyre, silence the notes of Ezekiel, destroy the jubilee of John the Revelator, and you have robbed the Bible of some of its highest creations and revelations. The Bible without its music is a garden without its perfume, a forest without its foliage. Nor does the music of the church end with the Bible. The superlative sacred music of the church has burst forth again and again in some of the Christian centuries. Martin Luther, the Knight of the Middle Ages, the author of the hymn, "A mighty fortress is our God," a song which has rung through later centuries, was a lover of music. Carlyle writes of him: "His love of music, indeed, is not this, as it were, the summary of all these affections in him? Many a wild inutterability he spoke forth from him in the tones of his flute. The Devils fled from his flute, he says. Death, defiance on the one hand, and such love of music on the other; I could call these the two opposite poles of a great soul; between these two all great things had room." The church has been, shall I say, a singing church. Solo, trio, choral, flute, viol, cornet and organ, have voiced the joy of men and the praise of God. Richard Storrs wrote:—Unbelief does not sing. No, we may add, it is the church which sings, on her mighty course down the ages. Her hymns wonderful emanations—are her Miserere and Jubilate. Then great composers of stately music have appeared, as great generals and great statesmen for other spheres have appeared, and set to music lofty themes of Redemption. It has been said, how true I do not know, that "there has been no major music until the coming of Christ."

The church stands for superlative architecture. Someone has held that because Jesus Christ was born in a stable it was not necessary that His disciples should worship Him in a barn. The church architecture of Christendom has not been ignoble. The opinion has been expressed that the church edifice of a community should equal, perhaps surpass, the dwellings of the locality. At all events, taking our long settled parts of America as specimens, our church edifices are superior, on the average, to the private residences of their respective localities. Then when we call to mind the great cathedrals of Europe, like the cathedrals of Cologne, Milan and Glasgow, and for churches, St. Peter's church in Rome and St. Paul's in

London, they are seen to be of such magnitude as to be surpassed by no commercial edifices or residences. The great cathedrals outstrip the great palaces. The architecture of some of these for which the church stands, is a "dream in stone." Such architecture as some of them present and represent, on the exterior rearing itself on high in wall and tower and spire and pinnacle; in the interior, pillared and fretted in strength and beauty—such architecture kindles our admiration and our awe. It is no wonder that someone has called such architecture "frozen music." Some French writer says that Gothic architecture, with the pointed arch, symbolizes man's hands lifted and clasped in prayer.

The church stands for the Cross of Christ. Paul, in a high summary of his purpose in an epistle to the Corinthians, wrote, "For I determined not to know anything among you save Jesus Christ and Him crucified." To the churches of Galatia he wrote, "But God forbid that I should glory, save in the cross of Christ, by whom the world is crucified unto me, and I unto the world."

One of the important ideas, if not the most important, at the recent International Council at Edinburgh, it has been thought, was this—the cross stands at the moral centre of the world. If we ask ourselves what is the centre of the world, estimated along highest lines, we must answer, it is not Rome with its gift of law; it is not Egypt with its gift of learning; it is not Greece with its gift of beauty; it is not Jerusalem with its gift of religion. The supreme race for the moral and spiritual uplift of the world was the Hebrew race, and the supreme event to that time was the Crucifixion of Jesus Christ. From the Cross of the Lord Jesus Christ was described that great circle which encloses modern Christendom and prophetically and prospectively, the world-embracing evangelization, for which the globe waits groaning and travailing, and for which we are commanded if not challenged to pray and work. The Cross, the symbol of the love of God reaching out to man, is at the centre of the world, and its possible circumference is the circumference of the globe, and its boundary, the end of time.

Jean Paul Richter says, in what is, for my knowledge of English literature, one of the weightiest, if not the weightiest sentence in it:—"The life of Christ concerns Him who, being the

holiest among the mighty, the mightiest among the holy, lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel and still governs the ages."

The civilization, friends, we prize and glory in, is, in its best parts, largely a creation of the Cross. Our free press, our free schools, free ballot, free speech, get their genesis in the Cross. Someone says—"Civilization is only another name for Christianity." If that be so—and it is extensively so—our free institutions take their rise on Calvary. Geologists might conjecture that the boulder we call Plymouth Rock came from northern New England or Canada, borne down in the ice age on some block of ice and deposited where the Pilgrims found it. But metaphorically speaking, a thinker has not gone astray, when he says, substantially, that Plymouth Rock was a fragment wrenched off from the Alps at Geneva: and did we care to trace it further, we might add, that fragment of rock was a fragment wrenched off from Calvary.

The church stands for modern missions. Two words in the Bible are, as in some connection they have been rated, very important words. And after the Cross of Christ you may summarize and centre the whole practical duty around those two words. They are Come and Go. Come to Christ; Go to men. Come to Christ for salvation, wisdom, inspiration, power. Go to mankind for their personal, commercial, social salvation. Come to Christ for the redemptive manhood and motive, message and method,—then go to your neighbor across the street, across the continent, across the oceans, to evangelize every man and all men. We are living in a great age—a great age in industry, in finance, in inventions. It must be, I hope it is, a great age religiously. Nothing but the Christian religion will prove equal to conserving its integrity, and sanctifying its stupendous enterprise. President Eliot has remarked substantially, "The last twenty-five years of the nineteenth century is the most extraordinary period of the human race." And he may have added, nothing is done after it as it was done before it. Friends, we have but to open our eyes upon our age to see our generation assaulting for conquest earth and sea and air. We are mining our ore beds, speeding in horseless carriages over our smooth highways, belting our continents

with railways, telegraphs and telephones, underlaying our oceans with cables, attempting the conquest of the air with the wings of the aeroplane, and perhaps, greatest and most marvelous of all, coursing the sky with possibly more than the rapidity of lightning in the transmission of messages by wireless telegraphy. Has it not been predicted that in six years we shall be telephoning across the ocean? To give restraint and sanctity to this unequalled enterprise of the centuries, nothing less and nothing other than modern evangelization offers adequate motive.

The church stands for the interpretation of everyday experience. Did it stand for the revelation of God to men, and stopped with that, it would come far short of meeting human needs. We need a religion which meets the needs of every day and every man. And for such an every day and every man religion the church stands. There is so much of human experience and observation that is written in a foreign tongue, that we need some One, or some thing that will translate it into intelligible language.

The church stands for the translation of the unavoidable inequalities of life, the translation of its calamities, and for the translation of the mysterious problems of the world as a whole.

As we lift our eyes we are reminded that the tomorrow of this church is waiting. Tomorrow! Let us hope precious things for it. Let us pray precious things for it. Let us do precious things for it. Two hundred years indeed! But what are two hundred years to those coming centuries which you may reasonably hope for this church. Had you looked some thirty years ago upon the cathedral in Cologne, you might have seen in the stagings about the twin spires signs that those spires were not completed. Several years later they were finished. Recall from them every workman, remove every utensil the cathedral spires are done. Four hundred years and more from the laying the foundations of the building, but they are done. But two hundred years more and the vital Falmouth church of the future, composed of the then inhabitants of this town, may not be done. It may be ever building, but never completed. As from the height of two hundred years I look down the avenue of the centuries, I seem to see in succession, generation after generation in pew and in pulpit, respectively, hearing and proclaiming the glad and great evangel.

Congregations assemble in this temple; seer and singer, psalm and gospel, dissolve away selfishness; sorrows are softened; alienations are overcome; discouragement takes wing; doubt gives way to faith. Here is fashioned, annealed and polished the armor for the battle in business, and in the misunderstandings and entanglements of social life. Here the ethical problems of this township get consideration and solution. Here moral questions of the commonwealth and of the nation get hearing and answer. The endless tomorrow of this church! At this two hundredth milestone, we commend and commit it to God.

Prof. Katharine Lee Bates, an honored daughter of this township, opens her poem upon "The Falmouth Bell," with these gracious lines:—

"Never was there lovelier town  
Than our Falmouth, by the sea,  
Tender curves of sky look down  
On her grace of knoll and lea."

I may say, here in this fair scene, where land and sea wed each other, down the years may this Falmouth church abide in the midst of beauty, toil and grace. Here may it be as a polar star to the bewildered, a refuge to the distressed, a beacon to the misguided, an inspiration to the dispirited, a perennial fountain of blessing to mankind, until it is merged in the Church Eternal.

## Present Conditions and Outlook for the Future.

REV. JOHN H. QUINT, ROCKLAND, MAINE.

HONORED PASTOR AND FRIENDS:—

Nearly three years have passed since I stood in this pulpit, as pastor of this church, where for five and a half years I ministered from week to week. Time passes swiftly. The present soon becomes the past, the modern the ancient, the new the old. The generations come and go. The fathers and mothers lie down to rest; the sons and daughters take their places, and the life of the community goes on from age to age. Thus it has always been. Thus it will always be while man inhabits this earth. We are strangers and pilgrims, yet friends and brothers, travelling life's great pathway; in mutual companionship for a brief span, yet knit together with the ages in the indissoluble bonds of a divine humanity.

But my theme tonight is not history nor reminiscence; neither a study of what lies behind the curtain of yesterday, nor an articulation of the memories that surge from heart to lip in voiceful expression of the tie that binds. My subject is the present and the future. Yet the present has its roots in the past, and I shall of necessity refer now and then to times that have preceded this day in which we live. And so let us consider for a few minutes, the theme upon which I have been invited to speak:—"Present conditions and the outlook for the future." This means of course Christian religious conditions. On so great a theme I can touch only here and there in the time at my disposal.

Of the theological situation perhaps enough has been said during the past ten or a dozen years. Yet some brief consideration will not be out of place in this discussion. The present is a time of transition, an epoch in the history of religion.

In every line of human thought and activity, the present is a period of wonderful movement, growth, expanding power, unfold-



ing life; the transformation of old ideas, the reception of new truths. Science, philosophy, theology, have all broken over the old bounds and are sweeping along on the swelling current of a new world spirit. It is, however, easy to exaggerate, or belittle, the intellectual religious changes of, say the last 50 years. Some fall into one error; some into the other. If we look in one direction, we see little or no change. All is about as it has been for generations. If we turn our eyes in other directions, we see such evidence of growth and change as marks our time one of the most notable eras in religious thought. Yet it is not the stationary, but the progressive theology that characterizes the epoch. It is the development, growth, change, progress, evolution—whatever you may call it—that will give to this period its ultimate historical significance.

Too wide-spread and genuine is the realization of the change that has come over Christian doctrine, for it to be discounted as mere froth on the crest of the waves. To the unprejudiced, it seems more like a ground-swell in deep waters, borne along on the bosom of God's resistless tide of truth.

Development! growth! change! everywhere we find it! We are riding on the bosom of a great flux of thought; anchors slip, soundings fail; onward we are borne to the enchanted sea of eternity. Yet I find the present religious unrest prophetic of a positive movement in which Christian theology shall grow into a new statement of faith, and be again enthroned in the hearts and minds of men. Very beautifully is the idea of religious growth expressed in the remarkable Anniversary Hymn by Miss Bates:—

"The living pillars of the Truth  
Grow on from morn to morn,  
And still the heresy of youth  
Is age's creed outworn."

But we are told by some eminent authorities that the chief problem of our day is not theology, old or new, but the vitality of the church and the very life of the Christian religion. That the Protestant churches are facing a crisis is frankly asserted by some of our best known leaders. They tell us that interest in the church as an institution is declining; that attendance at public

worship is falling off; that benevolences are diminishing; that prayer meetings have become old-fashioned. However these things may be, one thing is tolerably certain, we are witnessing the apparent decay of the New England country church. Many of our country churches are permanently closed, many more are kept alive only by liberal grants from the Home Missionary societies. Still more that are self-supporting, face a steadily declining membership, behold slowly dwindling congregations, and are financed with increasing difficulty. The cause of this condition is complex rather than simple, yet expressed in a single sentence seems to be: The growing indifference of people toward the church and all institutional religion.

Not only has a great influx of foreign blood radically changed the character of our population, but the native stock has largely forsaken the church. The Protestant church has lost its place of authority in the community, and this is true whether it be Methodist, Baptist, Congregational or Episcopal. Utter and absolute indifference toward the church is the attitude of very many people and some of them are members of the church. The church can hardly expect to impress the world when its own membership is honeycombed with the dry rot of deadly indifference and neglect.

What is to come of it? Such wide-spread apathy, such languid interest, may well compel us to ask ourselves—What is the matter with us? with our theology? with our religion? with our churches? with the world?

It is said that the average man in the community does not regularly attend church. Such seems to be the fact. And even with not a few of the faithful, religion is little more than a week-end obligation—somewhat of a bore, if the truth were told. Some great impulse of devotion must soon come with new inspiration to quicken the spiritual life of the church, or we shall have to write it down a failure. If the moral power of Christianity as represented by the church, is a spent force the outlook for our ancient religious institutions is very bad. But the moral power of Christianity is not a spent force. He who says it is knows not whereof he speaks.

Christianity is the greatest force in the world today—the greatest spiritual force binding man to God—the greatest moral

force making for human righteousness. Do you think that this mighty, divine energy is going to die out of the world? Theological ideas will change. Indeed, they have been changing ever since the first man conceived of a spirit life outside and above himself. Ever larger, broader, higher, grander has grown the faith in the power that makes for righteousness and the infinite love that broods over the world.

But, I believe we need the church—you need it, I need it—for common worship, as a consecrated place of common prayer and confession of sin, as a means of inspiration to holy character and life. Yet it must be a living church whose belief and practice tend ever to coincide and whose spirit and scope is catholic and not sectarian. The time may not be ripe for church unity. I do not think it is, but we are making progress. Sectarianism dies hard, but the atmosphere is charged with the electric force of Christian fraternity. How shall we get together is on many lips. With the downfall of sectarianism, a long stride will be taken. Mighty reconstructions are taking place in practical religion, and mighty anterior breakings down. The things which once seemed impassable barriers are dissolving before our eyes. Perhaps Dr. Newman Smyth is right, and we are nearer than we think to the new Catholicism, wherein the present order is to merge into a world embracing, free and democratic church of God.

Dreams! visions!! Ah, the world is ruled by visions, like that of a recent Bampton lecturer at Oxford who says:—"I see the rise of a new religious order, the greatest that the world has ever known, drawn from all nations and all classes, and what seems stranger yet from all churches." Is not this the optimist's proper outlook for the future, a reunited church of humanity that shall grasp the whole life of man? Deep down our essential faith is one, as our humanity is one. Faith, hope and love are eternal. And these are the great throbbing heart of Christianity, past, present and future.

I am no pessimist. I believe in God and therefore I cannot be a pessimist. I believe in Christ. I believe in the church, not in particularisms, but in universals. I believe in humanity moving toward the infinite Godhood out of which we came and unto which all aspiring souls shall return. I believe in the gospel of

Christ. Philosophies change, theologies are shaped into new forms, churches come and go,—but the gospel of Christ abides the same: the gospel that he lived in his life of labor and care, of teaching and healing; the gospel of Gethsemane's sorrow, the gospel of calvary's cross-crowned sacrifice; the gospel of the abiding power of faith and hope and love.

The fatherhood of God—the spiritual Lordship of Christ—the deepening consciousness of the brotherhood of man, the realization of the essential oneness of the church—must quicken us to be helpful, inspire us to sacrifice, consecrate us for service—till in the perfect fullness of time the glory of the Lord shall appear. And that glory shall appear.

Humanity will never, never rest until it finds its haven in the heart of God—of God, Infinite Spirit, Boundless Life, Immortal Love; Uncreate, Eternal, All-comprehending Source and End of our being.

“O thoughts ineffable! O visions blest!

Though worthless our conceptions all of Thee;  
Yet shall thy shadowed image fill our breast,  
And waft its homage to thy Deity.”